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Lessons for the Preacher from the Life of John Mark, the Ministerial Misfit

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Vivid Glimpses of a Minor Character.

It may be assumed as settled that the John Mark of Acts 12:12 is the same as the John Mark in Col. 4:10 and 1 Peter 5:13. The cousin of Barnabas and disciple of Peter is identified as one and the same man as the one whom Paul once distrusted, Acts 15:38, but afterwards came to esteem highly, 2 Tim. 4:11. He is one of the minor characters in the New Testament history, occupying a very small place in the story of early Christian activity, and yet the sketch of him is exceedingly interesting as we catch a glampse of him here and there in the nine passages where his name occurs, Acts 12:12, 25; 13:5, 13; 15:36-40; Col. 4:10; Philemon 24; 2 Tim. 4:11; 1 Pet. 5:13.

Mark Made Good Use of His Gifts.

He is an instance of the great mass of ministers who are not exceedingly prominent or greatly gifted who yet do much good and carry in reality, a large part of the burden of the world. There were doubtless many more like Mark in the first century who had to play second fiddle to men of genius, the leaders of thought and action. It is not always easy to be assistant pastor to a forceful preacher with a bundle of nerves and with energetic eagerness of spirit. We must not think of Mark as without intellectual and spiritual gifts, for, even if his Gospel is mainly based on Peter's preaching, according to Papias, he is credited with making an accurate report of what he heard. Accuracy of mind is itself no mean mental gift. If Boswell had a Johnson for a subject, yet Johnson had a Boswell as reporter. The minister who is conscious that he is without the supreme gifts of genius should not despair of real and high service in the kingdom, when he thinks of John Mark and his work with Barnabas, Paul and Peter.

John Mark had the blessing of a Christian mother. We know nothing of his father who was probably dead when his mother Mary's home, was the gathering-place of the Jerusalem Christians, Acts 12:12. The house was large enough to contain a goodly company; it had a porch, and a servant maid was employed. Hence, Mary probably had some wealth. She was one of the leaders in the church though afterwards she came to be known as the mother of John Mark, as her

crown of glory. John Mark, as the cousin of Barnabas, Col. 4:10, was probably also a Levite and from the island of Cyprus. It is not clear that he knew Jesus personally, though some have supposed that he was the young man who fled from the Garden of Gethsemane when Jesus was arrested, Mark 14:51, 52. It is even possible that his mother's home furnished the "upper room" where the disciples were meeting at Pentecost, Acts 1:13. At any rate it is clear that young John Mark was used to meeting the Christian leaders in his mother's home. Barnabas was for a while the leader in the missionary enterprise and that fact would elicit the youth's interest and enthusiasm. It is impossible to overestimate the blessing upon young people in a Christian home that comes from the visits of ministers of Christ. Peter was a familiar figure in this home. Rhoda, the maid, knew Peter's voice when he came to this house where the disciples were met to pray for his escape from prison, Acts 12:14. John Mark was blessed in his mother and in the atmosphere of his home life. It was common for Jews to have a Roman or Greek cognomen along with the Jewish name, like Saul, Paul. Mark's father may have been a Roman citizen in Cyprus, though this is not a necessary conclusion. Mark, himself, may have been a "synagogue minister," of Luke 4:20, before his conversion and the reference in Acts 13:5, may be to this fact, giving Mark's official title (so Chase). At any rate he was a young man of evident charm and of practical usefulness.

Whose Discovery Was John Mark?

One of the chief tasks of every preacher is finding young ministers. The wise pastor is ever on the watch for young men who exhibit signs of a call to this highest of vocations. It is possible that Peter had the honor of winning John Mark to Christ. Certainly this is true if we take, naturally, his language, 1 Peter 5:13, "Mark, my son." Paul thus speaks of Timothy, 1 Tim 1:2, and Titus, Titus 1:4, his sons in the ministry. Peter evidently took pride in the work of Mark, who, according to Papias and other writers, became his interpreter and helper. It is possible, however, that Mark's cousin, Barnabas, is the man who really led him into active work for Christ when he

and Paul took him along with them, Acts 12:25, from Jerusalem to Antioch. Certainly, Barnabas felt a sort of fatherly interest in the work of Mark. It is often true that several men and women have a hand in leading a young man into the ministry. There is a human element in a call to the ministry that is not to be despised. It is clear that Paul was constantly on the lookout for recruits for Christ. Barnabas was just such a man, glad to befriend young ministers, for he stood by Paul on his return to Jerusalem to Damascus under grave suspicion of insincerity. It cannot be shown that Barnabas and Saul were overzealous in pushing Mark into service too soon. He is not mentioned in the special call of the Holy Spirit in Acts 13:1, and he did have a backset in his work as many another minister has had since.

It is to be noted that John Mark came from the city and from a home of wealth and culture whereas today most of our ministers come from the country and from homes of comparative poverty.

The Young Preacher Had a Fine Start.

His ancestry, training, friends, natural ability—good if not great—the open door for service were all his. Such a start is not to be despised in the ministerial race. Men can overcome great handicaps of heredity and natural defects. The son of a dissolute father or of an ungodly mother may become useful in the ministry. God's power is not limited. But, certainly, we would not consider such an environment a help in service for Christ, and, at any rate, not a thing of which to boast. God does take the weak things of the world to confound the mighty. He raises up unusual men in unusual ways to meet emergencies. But it should never be forgotten that Paul was a man transcendent genius and a man of the finest scholastic training. The Apostle John had supreme genius without the scholastic training. Paul had also his thorn in the flesh, whatever it was, from which he could not be delivered, whether it was malaria or epilepsy or sore eyes or what not. One of the later stories about John Mark is that he had a stunted or mutilated finger (*Κολοβοδακτυλος*). If so, then Mark with all his advantages had this small drawback. Paul was keenly sensitive about his own shortcoming. People are very critical of preachers and often demand perfection of body, mind and soul, and at the lowest salary possible. One defect in personal appearance or manner has cost many a preacher a call to an important church. But it is good to watch a young man start out upon his ministry with a rich heritage and every opportunity for a good run.

John Mark Was On Trial As Many a Young Minister Has Been.

He seemed to have been taken along by Barnabas and Saul somewhat on probation. "They had also John as their attendant," Acts 13:5. The word "attendant" or "minister" (*ὑπηρέτης*) was originally an "under rower," a subordinate rower in one of the lower tiers of oars on the ship. Then the word was used of any one who worked with his hands or did work of a subordinate nature or of secondary rank. It occurs thus for the attendant of a judge or magistrate who executes his will, Matt. 5:25. Christ

pictures his servants as the retinue of a king by means of this word in John 18:36. Jesus employs the word in characterizing Paul's work, Acts 26:16, and Luke 1:2, thus describes "ministers of the word." It was the term used for the attendant in the synagogue, Luke 4:20. Hence the word may describe Mark's official title as "synagogue minister" or his subordinate relation to Barnabas and Saul as minister of Christ or helper to Barnabas and Saul. It is not made clear what Mark was called upon to do in his work with Barnabas and Saul. It has been suggested that he was a kind of business agent for the party and managed all details about hotels, notices, travel, and what not. He may have attended to the baptizing which Paul did not usually perform himself, 1 Cor. 1:14-17. He may have done some of the preaching, helped with the singing and with the personal work with inquirers. He was thus an "extra hand" for any service that was needed. It was in a way an experiment to take Mark along and he was himself on trial more than he seemed to understand. It is often so with us that we are watched by those who have larger plans for us to see whether we give proof of these bigger hopes by fidelity to the task in hand. Committees on securing a pastor are grateful when they make a real "find" in a young preacher who is making things go in a subordinate place or in an obscure field.

John Mark Did Not Stick to His Task.

He apparently did not take his work very seriously at first. He was not set apart by the Holy Spirit in the same way as Barnabas and Saul and may not have felt the same obligation to press on in the work among the Gentiles if it entailed great inconvenience and risk. He had seen Barnabas displaced as leader of the party by Paul at Paphos where Paul stepped forth as spokesman.

"Paul and his company set sail from Paphos, and came to Perga in Pamphylia," Acts 13:13. Quite possibly Mark minded this eclipse of Barnabas by his young protege, Saul, more than Barnabas did. At any rate at Perga Mark suddenly "departed from them and returned to Jerusalem," Acts 13:13. Luke does not give any reasons for this conduct of Mark. We are left to conjecture. Paul did not like it and thought Mark a "quitter" and held it against him later when Barnabas wished to take Mark with him again. "But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work," Acts 15:38. John Mark may have thought that Paul was disposed to go too far and to bring too many Gentiles into the churches. He may have been bitten by mosquitoes at Perga by the sea and have had an attack of malaria as Ramsay holds was true of Paul. He may have been frightened by the "perils of rivers and perils of robbers" of which Paul later spoke, 2 Cor. 11:26. He may have had an attack of homesickness for he went back home to Jerusalem to see his mother or even his sweetheart. All of these motives may have impelled Mark to act as he did. But Paul considered it a serious and fatal mistake. There are no preachers who do not sometime make mistakes. Min-

isters are but men after all. The wise man learns from his mistakes.

He Was the Occasion of Sharp Disagreement Between Paul and Barnabas.

It is possible that Mark held aloof from Paul's activities for awhile and he may even have secretly sympathized to some extent with the Judaizers in their controversy with Paul and Barnabas and may have contributed to the brief defection of Barnabas. At any rate "even Barnabas was carried away with their dissimulation," Gal. 2:13, at Antioch after the victory at the Jerusalem conference. Peter, James and John had all supported Paul and Barnabas there. But later at Antioch, Peter drew back from Paul on the subject of social equality with the Greeks and Barnabas followed Peter. Paul won them back by stern rebuke and great boldness, *Paulus contra mundum*! Paul proposed to Barnabas that they go back to see how the brethren fared where they had once labored, and Barnabas proposed the taking of Mark again, Acts 15:36-40. Paul sharply dissented from this proposal and did not wish any more experiments with John Mark who had deserted him in the pinch. Paul and Barnabas met Perga as well as Mark, but they went 'over the top' and on to victory, while Mark deserted and went home. There was a sharp contention (*παροξυσμος*, our paroxysm) between Paul and Barnabas, one of those inevitable differences about men that cannot be avoided. People will have their likes and dislikes about preachers. It cannot be helped. People have a right to these differences in taste and on the whole it is a good thing. The poorest preacher may thus find a sphere of usefulness. We do not have to decide who was right in this matter, Paul or Barnabas. Much can be said for each of them. Paul was unwilling to jeopardize the work of the kingdom by the presence of a young man who had flickered in the crisis. Barnabas was unwilling to throw overboard his cousin without further trial. One's judgment is with Paul and his sympathy with Barnabas. Precisely this problem is presented to many a church where a young minister has made a serious mistake in his work, or a sad lapse in his moral and spiritual life. It is one of those questions that have to be settled one at a time. Mercy has a way of triumphing over judgment in the end and for this we should be grateful. Though enough examples of the other sort exist to make us pause. Paul may have felt that Mark was partly responsible for the temporary defection of Barnabas.

We Are Glad that Barnabas Stood by John Mark and Gave Him Another Trial.

He deserved a second chance. The field was wide and the work was enough for all. So Barnabas took Mark and went back to Cyprus, their former home. Luke follows the story of Paul and Silas who apparently had the sympathy of the church at Antioch, Acts 15:40. We are left to conjecture what Barnabas said to Mark, but we do know that Paul felt kindly toward Barnabas, 1 Cor. 9:6. Blessings be on those who try to help a minister get on his feet again when he has made a mistake. It is not easy to do, sometimes impossible to do. It depends on the kind of mistakes and the

quality of the man and his spiritual renewal. Partisan feeling sometimes holds one back who might otherwise help. Barnabas was the son of consolation, and he evidently did his part well by John Mark, who also learnt his lesson before it was too late.

It is Possible for a Minister to "Make Good" and "Come Back" After Failure.

Many a man has done it. John Mark did it and this fact shows that he had, after all, the right sort of stuff in him. It seems clear that Paul reversed his opinion of John Mark after this change in Mark's life and work. He takes pains to commend Mark to the saints in Colossae, Col. 4:10, in the most hearty manner. He has been with Paul in Rome, Philemon 24, and Paul has now found him "useful for ministering," 2 Tim. 4:11, for in his last imprisonment Paul begs that Timothy will bring Mark along. This record is a noble one and reflects credit on both Mark and Paul. The discipline had done Mark good. He did not sulk and complain of his bad luck and deplore the preference shown less gifted men. He laid to and "made good" after he had failed, and his work was properly appreciated by the very man whom he had so disappointed. It is work that tells in the ministry as elsewhere.

Simon Peter Also Found Mark Useful, Calling Him, "My Son." 1 Pet. 5:13.

Tradition has been busy with the relations between Mark and Peter. It is quite likely that Mark wrote his Gospel largely out of materials secured from the preaching of Peter, as Papias and others suggest. Peter may have read Mark's gospel, though it is unlikely. It is held by some that in 2 Peter 1:15, we have an indication of Peter's purpose to see to it that his recollections of Jesus are preserved by Mark. If so, did Mark carry out Peter's plan during his life or after his decease? There are many marks of an eye-witness in the Gospel itself. The early writers say that Peter is the author of these vivid touches in Mark's gospel. The case is not conclusive, but it is highly probable. Perhaps Mark was with Peter after his visit to Cyprus with Barnabas, and before Paul's change of mind about him. He was fortunate in his friends and teachers—Barnabas, Peter, Paul. These all had a hand in the making of this minister of Christ. It takes a good deal to make a man an effective preacher of Christ. One has to have some gifts to start with and he needs the power of God in his life. But he needs schooling and the discipline of experience. People love to tinker with the preacher, and he needs all the help that he can get. The school of experience teaches us all much that we can learn in no other way.

Mark's Career is a Comfort to the Preacher Who Does Not Succeed In All Places.

A man may suit one place better than another. It is not comfortable to be a ministerial misfit. To be sure, ministers are often too restless and long for a change when their real opportunity is right where they are. Mark's real work was done with Simon Peter. His work with Barnabas and Paul prepared him for the career with Peter. There he found himself and was able to do an abiding work.

He was not a man of supreme genius and yet his Gospel is a monument worthy of him and of Peter. It more than justifies all the pains and struggles in the making of Mark. John Mark's life is a call to every minister of moderate gifts to do his level best where he is.

Sometimes a minister stays too long at one place. He does not always see that his usefulness is over. Others are hyper-sensitive and become too easily discouraged, as Mark did at Perga. It is a nice point in every preacher's

life to know when to go and when to stay. Modern preachers are hampered also by ecclesiastical conventionalities. If a preacher resigns a field before he has a call to another field, he often has a hard time in securing a new situation. It is not always the preacher's fault when he has to take up another calling in order to make a living for his family. Suppose Mark had not had Barnabas and Peter to help him in his emergency! A Barnabas is not always on hand in time.

A Gray-Haired Brother Talk

WILLIAM FRITHEY GIBBONS

When once I get my great International-Interdenominational Universal Minister Brotherhood to going, I mean to assign to every new graduate from the theological seminaries a gray-haired brother as a sort of father confessor and general advisor to the younger brother.

Now don't tell me that the younger men will resent this, for the young men have so much the advantage over the older ministers that they can afford to allow the gray-thatched brothers to patronize somewhat. Doesn't every young preacher know that the churches want the young man and that they do not want the man who has crossed the "dead line," unless he has proved himself to be a remarkably successful preacher and pastor? The Brotherhood is sure to thrive, since each class can patronize the other.

But until the Brotherhood does get to going, here are some of the things that I as a gray-topped brother want to say to the newly graduated theologian.

Don't talk too much. Little brother, you will be asked to make addresses on all sorts of occasions on subjects concerning which you cannot possibly have any knowledge and in which you have no interest. To many invitations you will most cheerfully respond, especially when you may have the opportunity to "say a good word for Jesus Christ"; but because it is your business to preach the Gospel, do not fancy that you called upon to talk about everything else under heaven!

Don't be omniscient. You are supposed to know a lot, but don't think that you know everything, even about the Bible. People will ask you all sorts of questions about things that have puzzled the wisest men in the world through all the centuries. You are not likely to be able to settle all these questions while you stand on one leg. I don't mean to tell you to doubt your own convictions, but don't be surprised if the world is not awed into silence when you have spoken. Therefore, little brother, promulgate your opinions—with mitigations.

Don't lower your flag! No matter if you don't belong to the Roman Catholic church, people will ask you to grant them all sorts of indulgences—but they will not respect you so highly if you yield even but a little. They will invite you to do such things as to smoke with them, play cards with them or drink wine with them. Yes, they will, even in these days in dry states. They asked me to do these things in my black-headed days. But even the saloon keepers will despise you, if you comply. When

you refuse, you need not treat them as hopeless reprobates; but if you lower your standards they will not let you plead with them to rise to higher things. You will not be able to interpret Christ to them, or lead them by the hand when they come to walk through the shadowed valley. God pity you, black-haired brother, if ever you find yourself a messenger without a message or a hearer! Keep up your ideals.

Don't let other people use your conscience. This warning lies close to the last. People will come to you every day to borrow your conscience; make them settle their own questions of casuistry. Things may be all right for them, which would be all wrong for you. Tell them so. Show them that it is just as disreputable to use another man's conscience as to borrow his tooth-brush. You will be the gainer if you follow this course. In the end people are far more likely to rise to your standards than if you try to settle everything for them.

Don't be remote. Does what has been said above seem to make you a man apart from your fellow men? Don't, I beg of you, make such a mistake, little brother. Don't be professional. If a clerical cut vest sets you apart from the men of your parish, let it go to the ecclesiastical rag-man. Play base ball with the boys if you can—or tennis. Live an out-door life, if you can't be athletic, so as to carry sunshine with you in your heart. See the funny side of life. Live in daily contact with real men and you will never make the mistake of thinking that gloom is godliness or pomposity is piety.

This is enough for one lesson, little brother. Come back in a year and tell me if the advice works.

A SERMON BY MAIL.

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of the Dr. David James Burrell's sermons are gratuitously distributed at the evening service every Sunday (usually about 35 issues per annum), from October to June, inclusive.

For the convenience of persons wishing to receive the sermons weekly, a mailing list has been established, to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to Miss Merce' E. Boyer, 1 West Twenty-ninth Street, New York City—Adv.

German Theology in American Colleges

The College Class Room vs. The Christian Pulpit

Rev. Albert Clarke Wykoff, Pastor Reformed Church, Spring Valley, N. Y., in the Biblical Review (copyright) of October, 1917, published by The Bible Teachers Training School, New York. By permission

Under the first impulse of that modern demand for unfettered freedom in the pursuit of truth, denominational and sectarian educational institutions fell into disfavor. They were considered hostile, in a certain sense, to the real spirit of the age. For this reason many of our leading colleges and universities took this opportunity to throw off the yoke of sectarian control under which, for some years, they had been chafing. Even those institutions where this was not actually done were granted a much larger latitude for unhampered research than they had before possessed.

At the time, this change was honestly thought to be solely in the interests of the pursuit of truth. But now, with our clearer psychological knowledge, it is perceived that this move marks the first recognizable symptom of a rebellion against the claims of traditional religion. It was this concession which unintentionally served to throw the trend of all subsequent investigation against historic Christianity and theism. To be sure, for a long period the college class room endeavored to maintain a strict neutrality upon the whole subject of religion. A work like Professor James' *The Varieties of Religious Experience* is a classical illustration of this endeavor. Neutrality was believed to be the only correct intellectual attitude to insure honest research. Today we realize that neutrality is the one attitude which hopelessly shuts the door against even a sympathetic approach to truth. It robs the motivated will-to-think of its dynamic pressure, and takes from the investigator the balance of interest which lies at the very basis of selective attention. As in international relations, so also in the educational and religious realms, sooner or later strict neutrality becomes intolerable. When one is confronted with two such commanding social and historic forces as Christianity and theism permanent neutrality is impossible. They touch both life and thought at too many angles to be ignored.

This fact in time produced a gradual change in the actual policy of the class room. Strict neutrality was abandoned, and in its place there appeared a tendency to take sides against traditional religion. The evolutionary controversy started this change, and the historical and literary study of the Bible served to bring it to an acute stage. After the department of the psychology of religion had become thoroughly established, this youthful son of science abruptly proceeded to break off all diplomatic relations. This move is described in some detail by the writer in an article which appeared in *The Bible Magazine* of February, 1915, entitled *The Psychologist among the Theologians*. From this point the hostility moved rapidly onward, through a period of armed neutrality, until the open rupture was finally effected by the psychologist declaring war upon historic Christianity and theism.

We had once imagined that it took two to make a quarrel. But we now know, to our regret, that this is not always true. The Christian pulpit has neither sought nor provoked a quarrel with the college class room. It has, on the other hand, always felt such a friendly interest in its work that it has, at times, exercised unprecedented forbearance in the face of some unwarranted and unjust attacks. So that it must be remembered that the antagonism with which we are compelled to deal has been created and fostered by the college class room. In calling attention to it, at this time, we trust we will not be misunderstood. We are only trying to play the role of the historian and place before you, as fairly as it can be done, a situation as it actually exists. The representation herein contained is not true of all colleges, but that it is certainly true of many there can be no doubt. We are concerned only with those of which it is abundantly true.

To avoid any misapprehension of our real problem it is necessary clearly to distinguish it from the conflict of the latter half of the nineteenth century between the old and new point of view, and that which is known as the historical and Biblical criticism controversy. The two movements can undoubtedly be traced to the same historical source, but they are as different as the two sons, one of whom took that portion of goods that fell to him and went into the "far country," while the other was content to remain at home with his father. Origin does not determine either character or destiny. So it is necessary to keep these two movements distinct. One was a struggle within Christianity and theism; the other is a struggle without and against Christianity and theism. The older controversy dealt with the interpretation of the facts of Christianity and theism; this present one arises directly out of a denial of these very facts themselves. Such a vital difference can not longer be ignored. The one with which we deal cuts deep down into the very roots of historic Christianity and penetrates even to the heart of theism. Nothing can be gained by further attempting to close our eyes to this patent antagonism. It comes to us cunningly disguised in the attractive garb of "humanism." But when the disguise is penetrated it stands out before us as nothing less than a newly developed type of atheism.

There is going to be felt, upon the part of most readers, an extreme reluctance to acknowledge this fact. It is hard to believe that it can be true. There must be some misunderstanding of the situation. All these thoughts will be present. So that, to avoid any danger of prejudice, we will let others tell this part of the story. In 1909 there appeared in *The Cosmopolitan Magazine* a series of articles by Harold Bolce bearing this striking title: "Blasting at the Rock of Ages." In popular style the author gathers together a mass of

material which brings into clear relief what he describes as "the conflict between the college teaching and orthodox authority." The character of this teaching he finds so radically at variance with historic Christianity that it seems best pictured as "blasting at the Rock of Ages." A little later this same writer presents a second series entitled "A New Civilization." The first article in this series is significantly captioned "The Crusade Invisible," which turns out to be nothing less than an account of the teaching of the college class room on religious subjects. To assure us of the representative character of his statements, we are told:

"This review deals with the teaching of Bryn Mawr, Vassar, Smith, Holyoke, Wellesley, the Woman's College of Baltimore, Wells College, Elmira College, Mills College, Rockford College, Randolph-Macon College, Radcliffe, Barnard, the women's departments of Tulane University, Western Reserve University, and Brown University, and the co-educational institutions in the United States. In addition, graduate instruction in philosophy in Yale, Columbia, New York University, Pennsylvania, and Brown University is considered, for such institutions open to women the door to the higher heresies."

With regard to the reliability and fairness of the material, he says:

"These articles have been prepared with the co-operation of the presidents of universities, professors, and women students, and partly with the assistance of a college girl graduate who has made the rounds of these centers of learning. It is the first adequate glimpse into the secret and significance of the education of women in the United States. It reveals what may well be called the Crusade Invisible—the most remarkable intellectual and spiritual movement in either ancient or modern times."

In another place he observes:

"The present array of facts shows that the arriving generation of women in America, instead of being shocked or standing idly by to watch the assault of scholarship, are using the fragments of ancient faith for the building of a new gospel—a gospel that sweeps aside nearly everything cherished by the Christian centuries."

It is unnecessary to present in detail the material given in these articles. The above description by the writer and the following summary by the editors give us a sufficiently comprehensive survey of their general character and content. In introducing this second series the editors make this illuminating comment:

"The writer's investigations convince him that more than seventy thousand women students coming annually from our universities and colleges constitute the vanguard of a great spiritual movement. It will shock the conservative to learn that these educated young women are repudiating ancient and even sacred authority, but it will gladden the hearts of the believers in many modern gospels to know that they champion the doctrine that the human race is divine and destined to assert dominion. The friends of higher education for women regard this crusade as the greatest force in the Christian centuries. They believe

it means a new civilization and, indeed, a new Christianity. Whatever the point of view of the reader, it will be admitted by all that herewith is presented a startling account of teaching, which, reaching the coming generation through the mind of educated American womanhood, means the overthrow of both sacred and secular tradition, and the reconstruction of society."

A mere reading of such a description of the character of the teaching, which in great detail is here set forth, is sufficient to leave no doubt that these articles are setting forth a situation which is of momentous consequence to the Christian church. They abundantly confirm the statement that the college class room has entirely abandoned the position of neutrality, and is now engaged in open warfare against religion as it is taught by the Christian pulpit. This is shown by the very word which has been chosen as the word of the description—"crusade." The "assault of scholarship" has developed into a crusade which is assuming such gigantic proportions that it is called "the most remarkable intellectual and spiritual movement in either ancient or modern times." It is so destructive in its character that it "sweeps aside nearly everything cherished by the Christian centuries."

In such an article as this it would not be wise to place too great value upon the statements of a popular magazine writer, though the very fact that such articles, so vouched for, appear in one of our popular magazines has its bearing upon the case. We desire now to place by the side of these extra-scholarly statements those of one whose reputation for careful and painstaking scholarship is beyond question, and one who also cannot be accused of ultra-conservative leanings, bigotry or alarmist tactics—the great philosopher, Rudolph Eucken. In 1911 he published a book entitled "Can We Still Be Christians?" On the first page he sums up the present-day situation in the following startling description:

"Despite all its reputation and influence, Christianity is being assailed by a passionate movement of protest which is growing in intensity and carrying all before it. It is not the tame and timid doubt which all ages know so well, not a mere failure to live up to the heroic mood which religion requires of them. No! The antagonism that meets it today goes much deeper and is vastly more dangerous. Unbelief was once confined to the few, and those chiefly in the upper strata of society; today it lays hold on large masses of people, plunging them now into dull indifference, now into a passion of iconoclastic hate. Figures prove conclusively that the interest in church services and observances is constantly decreasing and that the faithful are rapidly becoming a minority. In our great cities—in Germany, at least—every attack or even aspersion on Christianity meets with rapturous applause. Is such treatment of religion—the religion we ourselves profess—a natural and normal occurrence, and can we find any parallel to it outside of Christianity? Unbelief, moreover, is no longer directed merely to particular features and aspects of Christian thought. It has extended over the whole area, so that Christi-

anity is called in question and not merely certain of its dogmas and institutions. Again, this unbelief, abandoning its old defensive attitude, has become more and more aggressive in character. It marshals its several forces in close array and moves them forward together in battle line. It is not content with being merely tolerated; it longs to rule. It organizes its adherents and confronts Christianity with big constructive programs."

No one can fail to recognize the same distinctive characteristics standing out in this description that we have already had presented to us. Unbelief marshaling its several forces in close array and moving forward in battle line sounds very much like the "crusade" which is engaged in carrying on open war against Christianity.

IS JESUS COMING AGAIN?

This is the statement issued to the churches of England and signed by pastors and scholars, most of whom are known to our readers:

The undersigned, under a profound impression of the momentous nature of the present crisis, issue the accompanying statement:

The Significance of the Hour.

1. That the present crisis points toward the close of the times of the Gentiles.

2. That the revelation of our Lord may be expected at any moment, when He will be manifested as evidently to His disciples as on the evening of His resurrection.

3. That the completed church will be translated to be "forever with the Lord."

4. That Israel will be restored to its own land in unbelief and be afterwards converted by the appearance of Christ on its behalf.

5. That all human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to His rule.

6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh.

7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and action with reference to the pressing problems of the hour.

G. Campbell Morgan.

A. C. Dixon.

W. Fuller Gooch.

J. Stuart Holden.

H. Webb-Peploe.

F. S. Webster.

Dinsdale T. Young.

Alfred Bird.

J. S. Harrison.

F. B. Meyer.

This statement, signed by such well-known and trusted men, as F. B. Meyer, G. Campbell Morgan, and Dinsdale T. Young, will surely bring the question of Jesus' coming before the people, Christians, Bible Students, and others who are suffering loss and pain caused by the present world war. The statement is by English clergymen and scholars, and England's heart has been wrung by three years of sacrifice and the wish that Jesus would come and relieve the strain is to some extent father to

This aggressive movement has made such conquests in Germany that over widespread areas of thought and life Christianity is no longer entitled to even serious consideration. It gives one something of a shock to notice the matter-of-fact manner in which its claims are now dismissed. For example, Dr. Jung, in "Psychology of the Unconscious," page 85, makes this comment:

"The Christian religion seems to have fulfilled its great biological purpose, in so far as we are able to judge. * * * It seems to me that we might still make use in some way of its forms of thought, and especially of its great wisdom of life, which for two thousand years had been proven to be particularly efficacious. The stumbling block is the unhappy combination of religion and morality. That must be overcome." (Continued in March.)

the thought. But the belief in Jesus' return has been more wide-spread in England than in America, and more generally received in Canada than in the United States. In England this belief is no discredit to a clergymen, and men holding it occupy some of the leading pulpits. In the United States there are presbyteries and conferences that might overlook even moral delinquencies, but would not tolerate a man, no matter how capable or spiritual, who held this belief. On the other hand there have been cases, where prominent members holding these views, have made it warm for the pastor who didn't hold them. Both contenders therefore were carrying grist to the Devil's mill.

The merits of the question from a theological stand-point are set forth elsewhere, and with that this enquiry has nothing to do. The bone of contention lies deeper than the question itself.

In page 13 of "Will Christ Come Again?" Shailer Matthews says: "No man can hold the pre-millenarian view whose mind has been really affected by the modern scientific method and discoveries. One or the other has to be abandoned." This takes the question into the deeper waters of higher, historical or destructive criticism. The three titles are given for objections are made to whichever one is used.

The clearest and briefest definition of this Higher criticism is given below and we emphasize two statements of it as side-lights on the enquiry on these questions of Jesus' coming:

Higher Criticism.

From pages 130-1 of "Our Bible," by Herbert L. Willet, Ph. D., The Christian Century Press, Chicago.

"It is not without value to note the attitude of Jesus toward the Scriptures and his superb freedom in their use. He was nourished upon those books which we call the Old Testament. He quoted from them as if they were the ever-present background of his thinking. Yet he used them as if they were plastic to his touch. He did not hesitate to show their limitations while he pointed out their value. He contrasted the laws of Israel with his own ideals, and maintained that the latter were permanent and complete. To be sure he did not dis-

cuss nor question the traditional dates and authorship of these documents. **If he knew more of the facts than his contemporaries, he wisely applied the law of accommodation, or purposely declined to raise questions which had no value for religion or conduct.** But in all other regards his was the attitude of a reverent critic of the sacred Scriptures, and under his interpretation of those ancient documents men's hearts burned within them as they talked with him. The purposeful criticism of the Bible in all its parts may justly claim the example and authority of the Master himself.

"It would be a most interesting study to pursue step by step the path of biblical inquiry during the past century in the company of those devout and scholarly men who have labored nobly to disengage the Bible from the ceremonies of traditional views. Against these men and their published results a volume of protest was raised by those who were disturbed in their comfortable biblical ideas. It was charged that these critics were disturbers of the peace, that they undermined the citadel of religion, that they spread the spirit of skepticism, and that they denied the divine character of the Bible and of Jesus. No doubt, all these charges could be sustained in individual cases. But time has greatly reduced the spirit of opposition to literary and historical criticism. **Today the voices of antagonism are growing fainter, and are for the most part reduced to the circle of provincial theology and a futile section of the religious press.** The process has vindicated itself by its results. The work of criticism had made human and convincing the story of the Old Testament. The prophets and apostles no longer look at us from the dim, unworldly heights of the Sistine Chapel in Michael Angelo's portraits, but from the nearer and more sympathetic levels of Sargent and Tissot."

The first clause of the statement in antique admits that Jesus may have known no more of God's purposes than his contemporaries. This is the only logical position of those who deny the Virgin birth, but it is the first time I have seen it so clearly admitted as stated.

The second clause, "He wisely applied the law of accommodation" robs us of our ideal of the perfectly frank Jesus, who told his disciples that if it were so I would have told you. It rather puts the snuffer on the light of the world and a damper on the way, the truth, etc.

The third clause of the statement, "or purposely declined to raise questions which had no value for religion or conduct" is another admission that is not generally made, and leads us to question why the critics are making such strenuous effort to get their critical views into the Sunday School lessons. If critical views of the Bible have nothing to do with "religion or conduct" from what source are our children to get their views on these vital forces of life?

If these views of the Bible have nothing to do with religion or conduct why so much joy over the presumed destruction of the kind of Bible teaching that has everything to do with "religion and conduct," as indicated by Dr.

Willet's second statement, which we have in antique, viz.:

"Today the voices of antagonism are growing fainter, and are for the most part reduced to the circle of provincial theology, and a futile section of the religious press."

You see the "we have conquered the world" idea, and also that apparently the end justifies the means, for the author adds: "The process has vindicated itself by its results." Sounds familiar doesn't it, but this was not written of Belgium. It was written of the supposed defeat of men who gave their lives to self-sacrificing service to their fellow-men, and of papers that have lifted up their feeble voices when others were silent, for such reforms as nationwide prohibition. On material things you may see the legend, "Made in Germany," but on thoughts it cannot be stamped, although it may as apparent as if it were.

Is Jesus Coming?

Dr. John Hall once said to Dwight L. Moody, "I don't believe Jesus is coming in the manner you think he is, but if he does I'll be as glad to see him as you are." Would that there were more of that spirit today! The Continent in an editorial on this statement, expressed similar sentiment. But when it comes to the theologians, their mental supremacy is in the balance, and judging from what they say, they would rather have their theories justified than to have Jesus come. It is not expedient to their teaching that Jesus should come. Among others there is one Yale professor who would be greatly embarrassed over statements he has made concerning the Virgin birth.

The Jews wanted a Messiah. They needed him badly—the Roman yoke was galling. But because he came the way he did they put him to death. We need Jesus. We need the Jesus the gospels tell us about. We need a Jesus who is divine, and we need a Jesus that the common people can understand. They cannot understand theology, and millions of them are being lost because they do not know Jesus. They need a gospel that has to do with religion and conduct.

Whether this Jesus is to come in the clouds and help in the battle that apparently is going hard with his followers, if not going against them, or whether he is to come in an overflowing of spiritual power, we need him. And if he comes in the latter form it must be perfectly clear to the plain man. This idea that the intelligent man who can read needs some priest or professor to explain or muddle God's message to him, began to go out of style in Tyndale's day. It will be a sad day for democracy when it comes into fashion again. The church that is not in sympathy with their laymen reading scriptures, is not the kind of a church you and I would like our churches to be. The questions of criticism have nothing to do with religion or conduct except possibly to weaken or unsettle Christians. And they have less than nothing to do with inducing men to become followers of Christ. Some men with critical views have gone into Y. M. C. A. army service. The men would not listen to them until they dropped this camouflage and got down to the realities of sin and a Saviour.

Hundreds of thousands of plain men in the army are reading their Testaments and are receiving comfort from them. A boy wounded in the battle of the Somme, both by bullets and shrapnel, was pleased to tell me what a comfort his Testament was, but he added, I began reading it ten years ago. If this boy had been taught evolutionary and materialistic views of the Bible and had been plainly told that he could not be expected to understand the words of Jesus, unless he knew the times and circumstances when the gospels were spoken and written, would he have taken his Testament with him?

These things, historical criticism, teaching that Jesus was not born of a virgin, may be all right for men who shut themselves away from the sin and sorrow of the world, but they certainly have no place in the actual warfare. The theological student coming into the ministry is not much use until these crudities are knocked from him or worn off by real sympathy with and love for his people.

Is Jesus Coming?

Any unprejudiced person reading the gospel of Matthew, and taking Jesus' words for it would agree that Jesus himself thought he was coming again. If Matthew was as good a reporter as his accounts of Jesus indicate, he thought that Jesus considered his coming a very important matter. For in repeating Jesus' words he gave (in my Testament) five and a half pages to his coming and seven pages to report the Sermon on the Mount.

His disciples thought he was coming again and that hope was inspiration to purity of life and enabled them to suffer persecution. This hope was the torch that kept them from being utterly discouraged in those dark days of the early church. Death had not the terrors that it has today for the average Christian. They were going to meet him, whom they had been longing to meet. They would anticipate him.

Nearly all critics agree that the disciples believed Jesus was coming during their lifetime, even though some think that Jesus "accommodated" himself to their views.

Isn't it strange that the disciples holding and preaching this "fanatical and harmful" notion achieved such wonderful results. They were charged before the Thessalonica magistrates with having "turned the world upside down." Who is turning the world upside down today?

If this "fanaticism" from which the theological professors are trying to save the church, would produce the same results today it should be greatly desired. It would save the world.

Standing out among the men who have vitalized the spiritual life of the world during the past hundred years are John Wesley, William Booth, and Dwight L. Moody. All of these men thought Jesus was coming in the way that seems so disagreeable to some of the learned doctors.

The world had reached the apex of philosophical scientific researches, but notwithstanding this the social world is rolling and laboring like a ship in a storm at sea. What will stabilize it, or pour oil on the waves? Would this

idea of Jesus coming again bring order out of chaos in Russia? Would the coming of Jesus physically have as great influence today as it did nineteen centuries ago? Or must the world go staggering on through countless ages, requiring a baptism of blood every generation or two, and requiring more, more, much more blood at each baptism?

AMERICAN AND BRITISH LESSONS PART British Sunday School Not to Reconstruct the Bible or Rationalize the Supernatural.

The British Sunday School lessons part company with the American lessons. They have made the uniform lesson the lesson for the intermediate graded. Thus two-thirds of the British Sunday Schools are using the same lesson. The reasons for this break with the American lessons are given in the following editorial from the Sunday School Chronicle, the principal ones being emphasized in black-face type:

The 1918 Lessons.

With the first Sunday in the New Year the International (British and American) run on different and independent lines. The British International Series for the first six months deal with the Days of the Apostles (Acts), and for the second six months with the Days of the Heroes (Joseph, Moses, Joshua, Gideon, etc.). Both series will be found popular with the scholars and full of evangelical opportunities. As this course has also been adopted as the Intermediate Graded, all schools will find it to their interest to adopt the British scheme. In view of the loss of American Helps, due to this divergence in the Courses, the Helps in The Sunday School Chronicle will be revised and remodelled, and we believe will be found within their limits the best obtainable for the average school. **They are planned with the supreme end of teaching in view, namely, the winning of the young people to an intelligent and early decision for Christ.**

All information, activities, and methods that do not lead to this result are, from the Christian teacher's standpoint, useless. **Our business is not to reconstruct the Bible, to rationalise the supernatural, or merely to interest.** We are witnesses to the Grace of God in Christ, to the need of regeneration and the fact of redemption. If our scholars are not won for Christ and His Church, why would Sunday Schools exist? Then our Helps take into account the limitations of the average teacher's time and book possessions, especially in these days of strain and evergrowing demands. They will not be overloaded with technical matter or crammed with references to books—often unattainable. They will be Evangelical, Simple, Practical, and Complete in themselves. These points are vital for schools now depending largely upon substitute teachers—who, as a rule, have not the skill and experience of those called away on national service. Superintendents should see that The Sunday School Chronicle is put at the disposal of their teachers in 1918, and they should note the programme that we shall outline in our next issue.

STRIKING SERMON SERIES

WM. L. STIDGER

(Now in France with Y. M. C. A.)

For years I have been watching with a great deal of interest the "Sermon Series" idea and I have noticed that it is not only popular but I am sure helpful. The Moving Picture World has not been slow to adopt this idea for it knows that when men get interested in a story or a continuous line of thought or action that that means that they will come and come to the end of the series and that very coming and coming in nine times out of ten will establish the habit of coming to that particular theatre.

The Picture World has been running series of pictures with an episode or two episodes each night, some of which have run for several weeks. Picture men tell me that this is the best way to keep a sure crowd that they have evolved. A serial once started will keep its crowd to the end and many picture houses will not be without a serial picture running on their screens.

The same thing is true of the magazine world. Our monthly magazines and even our great weekly magazines could not survive if they did not run the serial. It keeps people interested in the magazine. Look into your own experience, Mr. Preacher Man, and remember that time that you picked up the first chapter of an absorbing serial and then bought the next issue of that particular magazine although you really hadn't intended buying it at all. You bought it just because you had become interested in that serial.

Why not use this perfectly natural human psychology for Christ? It is imprinted in the human heart to remain forever. Use it for God!

For instance I had last summer what I called a "Series of Out of Doors Vacation Day Sermons." The summer before the attendance in this church had dropped half in the summer months. In fact it had done that for years. There were just as many folks in the city as ever and the theatres were just as crowded on summer Sunday evenings. Some churches close during July and August. God pity us for leaving the fight when it gets hardest. The theatres never quit during the summer months and if they do some kind of entertainment takes their place. I ran in this series "The Mountains of the Bible," "The Stars of the Bible," the "Rivers of the Bible," "The Deserts of the Bible," and "The Birds of the Bible." It will be astonishing to the preacher who has not done it to find the numerous references and texts; some of them striking texts for every one of this series. I venture to say that not a single one of these great out of doors sermons but has at least fifty Biblical texts for it. Then end up with "Christ The Great Out of Doors Man." Once again of a summer I preached on the great beauty spots of my state in a series of "Preliminary Picture Talks." As I have said in another article these "Preliminary Talks" only take about ten minutes and are thrown in extra to make the evening service popular. I announced in my advertising this challenge, "Church Challenges Theatre—

We aim to make our Sunday Evening Programme as Interesting as Any Theatre in the City; and we Challenge Your Attention to It." This "Preliminary Nature Series" was: "Yosemite—God's Dream Come True," "The Lakes and Rivers, Seas and Trees of California," "California The Wonderful—Markham's Great Book," "The Monks and Missions of California." I illustrated all of these with colored pictures.

The series of Book Sermons comprised "Les Miserables," "The Resurrection," "The Scarlet Letter," "The Dawn of a To-morrow," "Romola," "The Everlasting Mercy," etc. Run a series of Evening Story Sermons for a month straight and it will draw like a Movie series.

A "Great Man Series" which I ran during War days was "Cromwell—the Fire-brand of England," "Garibaldi—Italy's Prophet of Freedom," "Frederick The Great—The Little Giant of Germany," and "Peter The Great—Russia's Liberator," followed by "Napoleon—The Impossible," and "Lincoln—A Life Tragedy." In war times, to take a great man from each nation and preach in a series is both popular and helpful. It wins! It stands the test.

A series of Abbey's Boston Library paintings of "The Search For The Holy Grail," taking each panel, will run as a two months "Preliminary Talk Serial," or if it is thought wise it may be put into a month's Sunday evening talks with such titles as the actual panels bear, with a thrilling Gospel message in each panel, "The Dedication of Sir Galahad," "The Departure," "The Vigil in the Chapel," "The Test," "The Castle of the Maidens," "The Loathely Damsel?" "The Seven Deadly Sins," etc. This is capable of infinite possibilities.

A friend of mine ran a series on Edwin Markham. He called them "Markham Story Sermons." He preached Christ through them and not Markham but the title "Markham Story Sermons" gave them attractiveness to the people he wanted to reach. They were "Shoes of Happiness," "Conrad the Cobbler," "In The Hollow of God's Palm," "The Juggler of Tourainne," etc. This series ran a month. Another time he ran a series of what he called "Color Sermons," "Black," "Red," "White," "Blue" and out of this strange series he got as fine a Gospel as I ever heard preached and not only that, he also got the crowds; and not only that, he got the people for his Christ. "Black is Sin; Sin is Black;" "Red Stands for an Active Purity; and for the Blood that Christ shed for Humanity;" "White stands for Purity and Cleanness and Christ" and "Blue stands for a fine Trueness and Loyalty to Church and Friends and Christ and God." These phrases suggest the vast possibilities of even this one word series of sermon.

I myself ran a series that proved the most popular I have ever used. These I used for my morning sermons too. They sound heavy but they proved popular, "Where God Is," "What God Is," "When God Is," and "What God Can Make Out of a Man." I have heretofore referred to the series of "Five Big Sunday Evening Services" which included the glorious

task of a lot of preliminary work and effort to reach five large groups of the people of my city. They were "College of the Pacific Night," when my church was literally jammed with 500 college students in addition to the usual crowds. On this night I had the College Glee Club, a Representative from the Student Body and the President to speak briefly. Second, "High School Night." We have a thousand High School students. I had the President of the Student Body speak, the Captain of the Team and a Quartette. That was a year ago. To-day I have five of the leading High School boys in my church and Christ's own because of that meeting. I never knew it to fail. Third, "Normal School Night." We have a Normal School with 800 students, a group worth while reaching. I had their Girl's Glee Club, their Y. W. C. A. President as speakers. Fourth, "Labor Night." This was a great labor center. My particular church, the Methodist Episcopal, has taken an advanced stand on this question. I sent for Dr. Harry Ward of Boston University for this great meeting and it was packed with laboring men who had never been inside a church. Fifth, "Masonic Night." I always have this series of special nights and to give them cumulative force I have them all together. It stirs the town with interest.

A series of Art Sermons that I gave and which proved popular was "Rodin—'The Thinker,' and 'The Hand of God,'" "Millet—'The Gleaners,' and 'The Angelus,'" "Raphael—'The Sistine Madonna' and 'The Transfiguration,'" "Angelo—'The Creation,' and 'Moses,'" "DaVinci—'Mona Lisa' and 'The Last Supper.'"

The very cumulative psychology of a Series of Sermons is good; of course, always providing the series is worth anything and is interesting. This would become monotonous if run through two months but it is a good thing to use two or three times a year. It works!

RAEMAEKERS CARTOON "UNMASKED."

Louis Raemaekers was a cartoonist on the Amsterdam Telegraph, his father was a Dutch newspaper editor, his mother a German. When the war broke on Belgium he defended that little land with his brush so that the Kaiser hated and feared him more than a battalion. His cartoons offended the Dutch land owners who were in sympathy with the Germans and he was arrested as an anti-neutral. The common people demanded his release and then Germany put a price on his head. He escaped to England, where he has continued his work for humanity. He is familiar with the Bible and a scripture text sometimes gives point to his drawings.

If you send 25c to Brown Robertson Co., 7 W. 42d street, New York, mentioning The Expositor, they will send you a booklet containing small reproductions of over 100 of these famous cartoons. A description of one would interest your hearers.

Strengthen America



To the Committee or individual responsible for the use of the accompanying advertisements:

1. The STRENGTHEN AMERICA CAMPAIGN was organized by the Federal Council of the Churches of Christ in America for the purpose of presenting through the advertising columns of daily and weekly newspapers during an entire year, the arguments which will convince men and women of the economic loss and social and moral wreckage wrought by the liquor traffic.
2. The accompanying material is furnished without expense to you on condition that you try to secure its insertion in the advertising columns of your local daily or weekly newspapers.
3. We shall prepare 104 different pieces of copy during the year—enough for two each week. These should be used in the order indicated by the numbers found upon them. As important situations develop during the year, special advertisements will be produced and sent to you as quickly as possible.
4. No change should be made in the copy without the permission of the Federal Council, although it is understood that if, for any reason, a particular advertisement is not acceptable, you need not use it.
5. The advertisements are set up to occupy a double column, twelve inches in depth. This size need not, of necessity, be used in every case. It is suggested because ordinarily an advertisement of this size will dominate the page of the average newspaper.
6. The emblem "STRENGTHEN AMERICA" at the top of this page is to be used with every advertisement and the cut will be furnished without expense.
7. While the Federal Council is freely furnishing all the material and financing the campaign, it does not insist that its name be used in the advertisements, nor should the name of any other national organization be employed. However, the names of local individuals or organizations may be printed with the advertisement if desired. The name "STRENGTHEN AMERICA CAMPAIGN" should always be used in order to give the entire campaign national significance and unity.

All communications regarding this work should be addressed to the STRENGTHEN AMERICA CAMPAIGN, 105 East Twenty-Second Street, New York, N. Y.

(SEE NEXT PAGE)

Liquor and the War

Food, Labor, Life—
These are the chief factors in winning the war—and the liquor men are wasting all three!

They are wasting food—

Last year the waste amounted to 7,000,000,000 pounds of food-stuffs!—And they have no right to have some men by making others drunk!

They are wasting labor—

About 300,000 men are engaged in the manufacture, sale and distribution of liquor. As brewers, bartenders and restaurateurs, they are a drain on the nation's labor at a time when every man is needed in some useful occupation to help win the war.—The labor of these 300,000 men is worse than wasted—no possible good can come of it, but much harm is done.

They are wasting life—

Bartenders, brewery workers and waiters in saloons lose no time in getting drunk on account of their occupations. If the 300,000 men who make and sell booze lose an average of six years of life, it makes a total of 1,800,000 years of life. That is the liquor men's loss. It is the equivalent of 60,000 men in each generation. And this is too great a price for the nation to pay.

For these reasons:

- first—the waste of food;
- second—the waste of labor;
- third—the waste of life;

—for these reasons we have a right to demand that the liquor business be abolished.

If you believe that the traffic in Alcohol does more harm than good—help stop it!

Strengthen America Campaign

(This advertisement was prepared by Charles Scholz)

(1)

"Food will win the war"

It hits you in the face wherever you go—this slogan of the Hoover campaign for food conservation—"Food will win the war!"

When the Senate's Committee on Agriculture was investigating the subject of food-stuffs, the liquor men denied that they consumed as much as the prohibitionists said they did.—They declared that they used only one per cent. of the grain

All right—let's take them at their word.

One per cent. of the grain will feed one per cent. of the people. That means one million people. Because there are one hundred million of us in this country.

We shall probably send one million soldiers to France.

This means that the liquor men have been wasting enough foodstuffs to feed every last man who will go to the trenches!

If food will win the war—as Hoover says—then the liquor men have a fearful responsibility resting upon them when they deliberately waste the food which would give life and strength to our soldiers.

But what about the men whose vote gives the liquor men the right to do this?

Every vote for the "dry" will help save the soldiers at the front.

Have you a boy "over there"? Is he worth saving? Then vote "dry".

If you believe that the traffic in Alcohol does more harm than good—help stop it!

Strengthen America Campaign

(This advertisement was prepared by Charles Scholz)

(2)

The waste of the liquor habit

All the world is trying to eliminate waste. There is no single product of manufacture, or article of commerce that is the source or cause of so much waste as liquor.

See what liquor wastes:

It wastes capital

If transferred to other industries the capital now invested in the liquor industry could be made to go far further than it now goes, both in employing labor and in utilizing the material.

It wastes earnings

We are spending \$200,000,000 a year on drink. If there were no liquor to be had all the money now going to the saloons and distilleries could be used for the good things of life.

It wastes man-power

The liquor industry were abolished the 300,000 men now engaged in it would be freed for other employment.

It wastes food-stuffs

If all the materials now used in making liquor were used for other things bread would be cheaper, sugar would be plentiful, and meat and fruit would be available for families.

It wastes human efficiency

The workman who drinks is more inefficient than the workman who does. The lower efficiency of the drinker not only wastes the average rate of wages, but it wastes the average rate of production. It prevents them from obtaining the maximum production and paying maximum wages. It prevents the workman from doing his best, and thus wastes as much as he might because his fellow workman drink.

It wastes human life

The habitual use of alcohol is definitely known to be the cause of several commonly fatal diseases. Even its moderate use shortens the lives of men four years, according to the scientists. Excessive drinking is particularly responsible for the loss of life. At the very least it seriously impairs a man's ability to resist disease or to recover from it.

Isn't it worth while trying to eliminate all this waste?

If you believe that the traffic in Alcohol does more harm than good—help stop it!

Strengthen America Campaign

(This advertisement was prepared by Charles Scholz)

(3)

Drink Bill and Cost of Government

In times of peace it takes approximately one billion dollars a year to run the government.

But we spend two billions a year on drink—just twice the amount of our bill for the support of the government.

Before we entered the present war we were spending a quarter of a billion dollars a year for national defence. Our drink bill was just thirty times as much.

Before the war we were spending a little over \$600,000,000 a year on the administration of the government. Our annual bill for drink was practically thirty times as much.

Before the war we were spending \$200,000,000 a year for the conservation of our natural resources, the maintenance of our harbors, public health and education and the like. Our annual bill for drink was just thirty times as much.

The war has enormously increased the cost of government. The whole nation is now engaged in preparing the new demands upon it. We are all practicing economies.

But what are we doing about that two billion dollar drink bill?

Why not cut it out entirely and spend the money for other things that will increase our efficiency as a nation and enlarge our chances for winning the war?

Booze decreases happiness, makes us less efficient, and multiplies our chances of losing the war.

If you believe that the traffic in Alcohol does more harm than good—help stop it!

Strengthen America Campaign

(This advertisement was prepared by Charles Scholz)

(4)

"Camouflage" Fool 'em—

Cover up the real thing—that's the meaning of this French word. It is the basis of battle by war-time practices. On the field of battle they make a soldier's tent look like a bush, or a big gun like a stone fence—so the "enemy aviators" will be deceived.

The "wets" are using "Camouflage" methods to cover up the real facts about the saloon.

They are telling their story in Alice-in-Wonderland fashion—"Yes" means "no" and "no" means "yes."

For example—some of their speakers say that prohibition is prohibited—while others are telling us that it prohibits drinking. They are telling us that it prohibits drinking.

With one breath they declare that if you close the saloons workmen will LOSE their jobs—and with the next they excitedly inform us that, if you close the saloons workmen will LOSE their jobs—and their jobs.

At the same time they tell us that it requires 300,000 farmers to raise the booze, and when everybody is shouting that we need these farmers to raise crops for food supplies, the "wet" grin sheepishly and say: "These farmers are just jolting us about that '300,000 farmer' business. There are nearly as many farmers growing food supplies that go into the making of booze."

A little while ago "wet" orators insisted that farmers are paid \$200,000,000 for the food products they produce—but when Hoover got busy on the food conservation campaign, the "wets" suddenly decided to something like "wholly eat."

They can't get us both "hanging" and "going"—the liquor men lead each other in this line of thought.

How long are you going to let them get away with this "camouflage" stuff? Watch out—they are fooling you!

Vote "dry" and help give the booze business a good thrashing. If you believe that the traffic in Alcohol does more harm than good—help stop it!

(This advertisement was prepared by Charles Scholz)

(5)

Drunkenness Among Troops Imperils Safety of the Army Abroad

Clarence True Wilson.

Drink and the devil of syphilis are whipping American soldiers, who have reached France, into the guardhouse and hospitals by the thousands.

"Conditions are horrifying and have made me a prohibitionist for life," writes the son of America's most distinguished private citizen. He declares that the drunkenness, immediately upon landing, among both officers and men is appalling, that the guardhouses are overflowing with drunken men and the hospitals filled to capacity with drink-made patients.

And all because the government which is protecting our soldiers at home, which has established and maintained camps, that are the marvel of history, has abandoned these same men when they cross the seas.

Ten hundred and forty-six men from the Northeastern section of the United States were under guard for drunkenness after their first day in France.

"Nearly all the officers of the last lot of men landing got drunk their first night ashore," writes a lady from a French seaport. "What can they expect of their men?"

Any American soldier having illicit relations with a woman must report for prophylactic treatment within six hours. This precaution almost insures immunity from disease. In France today, soldiers who pass the harlots with high head when sober, fall into their welcoming arms when drunk, and in their irresponsible condition fall to report for treatment until the hours of opportunity have passed, and they are out of the war with foul bodies, crushed hearts and everlasting shame upon their heads.

A short time ago, Frank Cadue, an American boy who had enlisted while fired with devotion to his country and zeal against her enemies, was hanged by the neck "because shooting was too good for him." He had raped a seven-year-old French girl while drunk.

One may exhaust the adjectives, he may call the present state of affairs "appalling," "horrifying;" but nothing expresses its horror better than to say simply that it is "unnecessary." By regiments the manhood of America is being whipped to the rear; and it need not be so.

The disastrous effect of this death policy abroad is not limited to its victims. Throughout this country a feeling of bitterness dangerous in the extreme is arising and gazing with menacing eyes toward France. The mothers who have reared sons strong and clean, and who have given them with glad, aching hearts—women who have loved France and glorified her—are now muttering that our boys are wanted for the profits of their debauchery and not to take their deaths in strength and cleanliness.

And this feeling is not justified. France is not to blame!

The conditions now prevailing must be blamed upon the agents of the American government who have made themselves the catspaws of the pro-German brewers, who are intent only upon protecting their prestige and debauching the influence of America's future leadership. France will do anything it is asked to do; and, stung by criticism, has heaped the blame upon the men who are really responsible.

When the United States entered this war, it established a Commission on Training Camp Activities, with Mr. Raymond D. Fosdick at its head. Upon this commission was laid the responsibility of directing the government against the evils of drink and vice as they might assail the troops. Under the wise provisions of Congress and the administrative measures taken, inadequate though admirable, cantonments were established under conditions which were the wonder of the nation. In the prohibition states, alcohol and immorality were reduced to negligible factors. Even in the wet states, splendid results were achieved. The health of the men

under most trying conditions was all that could be expected. Their training progressed rapidly, their strength was maintained at the maximum. The morale of the men, their singleness of purpose, their will to victory became a glory to the nation.

We had a dry army in training. The achievement of the government under the leadership of Mr. Fosdick was beyond praise.

But—when the great gray transports crossed the seas, when efficiency and sobriety, strength, health and manhood counted for ten times as much as they did during the weeks of preliminary training at home, we threw those same boys into the waiting arms of wine-sellers and harlots! A more consummate piece of assninity has not been afforded this present generation.

What accounts for it? The answer seems simple.

In a conversation with Mr. Fosdick when the camps were being prepared, he said, "Do not fear for the boys when they go abroad; by diplomatic representation and other means, we will give them the same protection there they are to receive in the United States." But Fosdick, well-intentioned and well-informed on some matters, was uninformed on the alcohol question. The Council of National Defense has a medical section which is a corps d'elite from the physicians of the country. He might have consulted them. The Council has a Committee on Alcohol, which would have informed him with disinterested accuracy. He might have consulted them. The army has a Surgeon-General, whose opinion of drink, is well known. He might have consulted him.

There was another man available for consultation. The United States Brewers' Association, which has been responsible for three-fourths of the pro-German deviltry in this country, has an all-round handy man in the person of John Koren. Koren is a man of much learning and many honors. The brewers see to it that he is present in conventions where the alcohol question may be brought up, that he is a member of societies that might become arrayed against beer. They use him to secure publication of anti-prohibition articles in magazines and always he writes from the standpoint of the man unattached to either side of the liquor controversy, the standpoint of the impartial observer. In this guise he approaches public men who can be misled to the advantage of the brewers, and he whispers in their ears that the prohibitionists are sincere but idealistic, that beer and wine are harmless. As a matter of fact, there is evidence that Koren is a regular for the brewers and is in no sense disinterested, impartial or unprofessional in his activities in their behalf.

This man has been in Washington, and the brewers have apparently set him upon the trail of Fosdick.

Today, Fosdick, the man who was to protect our troops wherever they go, the man who started right, seems to be under the thumb of Koren. He says that hard liquors should be kept from the soldiers, but that anything up to twenty-three per cent is harmless! Twenty-three per cent wine is just about as harmless as "rough on rats." It is impossible to secure wine containing more than fourteen per cent alcohol by natural fermentation.

The present attitude of the government toward drinking abroad flouts the expressed opinion of the American Medical Association, flouts the medical section of the Council of National Defense, flouts the Committee on Alcohol of that body, flouts the experience of the Surgeon-General, flouts the lessons of prohibition as affecting the cantonments at home, hurls contempt upon Congressional action in response to public sentiment and spits contumely upon the fierce mother-love of millions of watching women.

Ministers: Write a letter to President Wilson, asking him to protect our soldiers from alcoholic drink in England and France. Get ten members to sign it. Do it next week—if you are a heath-hun. Do it now—if you are a Christian.—Ed.

AMERICAN SCHOOL AND CHURCH.

Gentlemen.

In response to your address, allow me to attest the accuracy of its historical statements, endorse the sentiments it expresses, and thank you, in the nation's name for the sure promise it gives.

Nobly sustained as the government has been by all the churches, I never utter nothing which might, in the least, excite passions against any. Yet, without this, it may fairly be said that the Methodist Episcopal Church, not less devoted than the best, is, by its greater numbers, the most important of all. It is no fault in others that the Methodist Church sends more soldiers to the field, more nurses to the hospital, and more prayers to heaven than any. God bless the Methodist Church—bless all the churches—and bless be God, who, in this our great trial, giveth us the churches.

Mar. 18. 1864

A. Lincoln

That is what Mr. Lincoln wrote to the Methodist General Conference during the Civil War. In that war there was no question of the hearty loyalty of the Methodist Episcopal Church, all sections and divisions of it. Its patriotism, collectively and individually, was hearty and sincere.

In the fifty years since the Civil War many immigrants have come to this country to better their social and financial conditions. Some of them brought with them not only their language but their traditions and beliefs, the atmosphere, in short, from which they were endeavoring to escape. In Cleveland the Germans have been allowed—and they alone of some fifty nationalities—to take their language into the elementary schools on equal terms with English.

In the Methodist Church a movement to meet the skeptical German foreigner with an evangelical faith has resulted in many churches in which only German is spoken, and in several conferences which are entirely German. As a result of keeping the foreign spirit and language alive in this country, we are finding groups of German Methodists who are flaunting their pro-German sympathies in the faces of their American neighbors. The president of a college near Cleveland has been summarily removed because of his pro-German activities.

Many secular editors are calling for the exclusion of German from the elementary grades of all public schools. One editor of a Methodist church paper is asking for the disbanding of the separate German conferences, and the annexing the churches to the local English conferences. All but a very few of the older members speak English, and practically all understand it, so that the proceedings of an English-speaking conference would be understood by all. The German services would be left as a temporary expedient for the benefit of the recent immigrant. If any one refuses to learn English, he does not have to stay in

America. Here let us be patriotic enough to uphold the American spirit and language.

\$800.00 IN PRIZES.

Two cash prizes, the First \$500.00 and the Second \$300.00, will be given by the American Tract Society for the two best original manuscripts subject to the following conditions:

1. The manuscripts to be available for publication in book form, and of a religious character with a strong Christian motive.

2. The manuscripts desired are a story for children, a story for young people, a story for adults, and a manuscript setting forth the necessity of the conservation of the moral and spiritual forces of our nation. Manuscripts of biographies and missionary achievements, also other manuscripts carrying a strong Christian message will be eligible.

3. The usual royalty on book publications will be paid to the author in addition to the cash prize. The manuscripts receiving the prizes shall become the property of the American Tract Society.

4. The manuscripts submitted must be typewritten, and on one side of the sheet only, and the length of the manuscript not to exceed 75,000 words.

5. The manuscripts are to be in the hands of the Publishing Committee not later than May 15th, 1918, and are to be addressed to Rev. Judson Swift, D.D., General Secretary, Park Avenue and 40th Street, New York, N. Y.

6. Manuscripts not receiving either of the prizes, but accepted, will be published on the royalty basis by mutual agreement.

7. The prizes will be awarded by the Publishing Committee.

8. All manuscripts are forwarded at the risk of the author.

9. The prize books will be published under the imprint of **The Meridian Press.**

10. The cash for these prizes is provided from the income of the George Wood Premium Fund.

The Cradle More Fatal Than the Trench.

Which would you rather be, a new-born babe or a soldier in the trenches? In which condition would your chances of living a year be greater? This sounds like a foolish question, says G. E. Earnshaw in "The Infants' Department" (Chicago).

"The accuracy of this statement is strikingly confirmed by the published statement of an English insurance company—the London Prudential—which shows that out of a total of two million British soldiers insured, the losses during the present war have amounted to 30 per 1,000 per annum; but since the deaths in times of peace among men of the same age amount to 10 per 1,000 per annum, we must deduct the normal morality (10 per 1,000) from the war-losses (30 per 1,000), leaving war responsible for only twenty deaths a year in each group of 1,000 men in service. Twenty deaths per 1,000 is two deaths per 100, or 2 per cent, as stated by Secretary Baker. This is the toll of war.

"Let us see now what happens in the nurseries. Out of every seven babies born one dies before it is a year old. One in seven is more than 14 in the hundred. So the soldier braving disease and death in the camp and on the battlefield has a seven times better chance of life than the new-born baby.

"Out of 2,500,000 babies born every year in the United States more than 350,000 die before they are a year old. Of the same number of soldiers only 50,000 will die in a year as a result of their exposure to the risks of war."—Literary Digest.

METHODS OF CHURCH WORK

E. A. KING

The month of February is the shortest month of the year but it stands between January (the month of beginnings) and the Lenten and Easter seasons, the time of spiritual harvest. February has opportunities for patriotic celebrations in memory of Lincoln and Washington. This year ought to be wonderfully productive of patriotic meetings and socials. Flag raisings, service flag dedications, soldiers' receptions, and evenings of patriotic music ought to find expression this month. We hope you will send the writer copies of your programs.

* * *

Let us remind our readers that every piece of printed matter, and every letter sent out by your church should carry on it somewhere the name of the church and the name of the city or town from which it comes. We still have quantities of material sent to us without these identification marks which fact makes it very hard to give proper credit when we reproduce it in these columns.

* * *

Again the editor wishes to thank all the ministers who are co-operating by sending material for this department. Letters of appreciation are constantly being received. We acknowledge them all here as we cannot find the time to write individual letters of thanks. Every time a brother tells us that he gets a lot of good out of the Method Exchange we feel like working harder to produce a better department. We do not know of a department of church methods like this anywhere else and it is our purpose to have it the best one in existence. If you like it and find help in it, as surely you do, tell some other minister about it and increase the circulation. That will help to make it more efficient.

* * *

The editor is devoting considerable time these days to lecturing among the army camps. His principal theme is "The Truth About Sex." The two main themes are "What Sex is For" and "The Secret of Self Mastery." He also uses his stereopticon lectures frequently. There is no trouble getting an audience. The soldiers crowd every inch of space. They are eager for the message and it is a joy to minister to them. Other ministers are doing things in these camps all over the country. Take time, brother, to send us a few lines about what you are doing for the soldiers and we will print it in The Expositor.

* * *

Easter comes this year March 31st! It is time we all got busy with our plans. You will find a few suggestions in this number about the observance of Lent and we hope they will help you. Keep us posted about your Easter plans if you please. We want to ask a favor. **Won't you put our name on your mailing list? Sit down, right now, please, and gather up a**

bunch of your calendars, church papers, printed announcements and such things and mail them to Rev. E. A. King, 73 South 15th Street, San Jose, California.

A LENTEN MESSAGE.

The following message from a pastor to his people is calculated to encourage the development of spiritual life among the members:

Lenten Work.

Let us during this Lenten season, in addition to our self-examination and spiritual discipline, turn our attention to the need of extending Christ's Kingdom in the lives of others. Within our bounds are hundreds, most of them baptized, many of them confirmed, who have drifted away from the Church. They are in our homes or among our acquaintances. Make the Lenten season a time of special prayer and effort for the indifferent and irreligious. Endeavor to bring them to the Church's services and within the sphere of religious influence. Make your effort a persistent and continuous one. God will surely bless both you and them.

Let this Lent prove to be forty steps in the Divine Life—

"Less, less of self each day;
Less of the world and sin;
More of Thy Son, I pray,
More of Thyself within."

May this holy Lenten season bring some special blessing, in the strength of which you may enter into a larger and fuller Christian service, and may you spend its forty days in such a spirit of devotion to our Blessed Lord that you may be in the spirit to enter into the joy and peace of the glorious festival of the Resurrection on the happy Easter Day.

We beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

LENTEN EVANGELISM.

The following list of sermons was presented by Rev. S. W. Robinson, D.D. and is given here as a suggestion to others:

"Behold the Man."
"Christ's Rejection."
"Pharisaism."
"That Which Was Lost."
"Zaccheus."
"The Triumphal Entry."
"The Risen Master."

EASTER THIS YEAR MARCH 31st.

Every minister who reads the above heading will want to make great plans for Easter this year. Many people who have not given religion much serious attention of late will be more serious this Easter. For this reason every church should capitalize the season for religious uplift.

USE A SELF-DENIAL ENVELOPE.

We print below copy for a "Self-Denial Envelope" suitable for any occasion or special cause. When you send out your printed matter and message about Lent put in one of these envelopes.

No.

I AM THE SELF-DENIAL ENVELOPE
My mission is to receive your self-denial savings during the time set apart for this purpose.
Keep me where I can be plainly seen. I don't want to be forgotten.
Please drop something inside each day.
And don't forget to return me promptly at the time appointed.
Remember, too, that I am to help bring in the amount asked for, so please be generous.

Name _____
Residence _____
Amount Enclosed _____

Special offering envelopes. Made by the Duplex Co., Richmond, Va.

4

♯

4

offering for
CHURCH
MUSIC
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Amount: _____
Name: _____

4

♯

4

Duplex-Richmond, Va.

COAL

To worship in comfort there
must be
HEAT

Name _____
Duplex-Richmond

THE LENTEN CALL.

Rev. I. Hess Wagner, Somerset, Pa., sent out the following "Call" during Lent in 1917. It is very suggestive and helpful and it may start your mind working. At the top of the letter in a square he printed the dates of Ash Wednesday, Palm Sunday, Good Friday and Easter Day. The letter itself is as follows:

The Lenten Call to Devotion and Service. Beginning on Ash Wednesday evening, there will be special services in Trinity Lutheran Church every Wednesday evening of Lent and each evening of Holy Week. The hour of service is 7:30 o'clock.

Your Part of the Work.

At this season our Church sounds the call for special devotion and service on the part of its members, to the end that we ourselves may be

builded up and that souls may be won for Christ.

Begin on Wednesday evening and attend each service of the entire series. Pray daily for yourself, your pastor, your Church and the unconverted. Seek daily to interest someone in the services of the church. Always try to bring someone with you to the services. Seek to arouse the indifferent to the urgency of the Master's work. Promptly report to the pastor anyone who might be led to unite with our congregation at Eastertide.

The Lenten Daily Self-Denial Offering.

Enclosed is an envelope for a daily self-denial offering during Lent, in regard to which **Please Note:**

1st. This offering is purely voluntary. It is an opportunity, not a demand.

2nd. This offering will take the place of the annual offering for the Relief Fund. As much of the offering as necessary will be used for that purpose.

3rd. This offering is not to interfere with our regular weekly offering or with our regular Easter offering for Benevolence.

4th. Ideally, the offering should be the proceeds of some pleasure or luxury of which we deny ourselves during the Lenten season.

5th. **Think** of the fine offering it would make if our membership would each average but a penny a day during Lent, but the average will be higher.

6th. To carry out the idea of the offering and to make it easy, place your envelope where you will see it daily and put your offering in it each day. Do not wait till the end of the season to give it in a lump sum.

7th. The time of the ingathering of the offering will be announced later.

The Reason for This Offering.

The Lenten Season is the celebration of the suffering and self-denial of our Saviour in our behalf. Our daily sacrifice of giving, however small, is to remind us daily of the season and of his sacrifice for us. Our gift is to be a slight token of our appreciation of God's great Gift to us. Its main object is to aid us in the celebration and appreciation of the meaning and spirit of the Lenten Season.

As a part of the offering is to be used for the Relief Fund, which has been an annual offering for some years, we feel that the congregation as a whole will join heartily in the Lenten Daily Self-Denial Offering.

Again asking your co-operation in the special services and in the things suggested in the first part of this letter, and your conscientious consideration of the matter of the Lenten offering, I am

Your friend and pastor,

Modern Mysteries.

In his great address, "The Making of a Man," Hon. William J. Bryan advises young men, when challenged by unbelievers to explain the mysteries of the Bible, to ask them in turn to explain the every-day occurrence on the farm, how "a red cow can eat green grass, and give white milk which can be made into yellow butter." A thing may be true even though you cannot explain how, nor understand why.

A SPLENDID LENTEN PROGRAM.

The late Dr. N. McGee Waters of Tompkins Ave. Congregational Church of Brooklyn, New York, carried through the following program in 1914. It is unusually rich in suggestion and we print it early so you will have ample time to plan something of the sort for yourself.

Wednesday Evenings in Lent. The Message of Great Books.

"Coniston," Churchill.

"Hard Times," Dickens.

"The Man Who Laughs," Hugo.

"The Light That Failed," Kipling.

"Ben Hur," Wallace.

"The Way Home," King.

Mr. Macrum, the organist of the church, will open each lecture with a twenty-minute organ recital.

Sunday Evenings in Lent. Modern Witnesses for Religion.

"Witness of the Physician."

"Witness of the Man of Science."

"Witness of the Man of Affairs."

"Witness of the Statesman."

"Witness of the Great Soldier."

"Witness of the Workers."

"Easter Musical Service."

Friday Evenings in Lent. Trials and Strength of Christian Living.

"The Temptation of Going Wrong." Luke 15:1-25.

"The Temptation of Goodness." Luke 15:25-30.

"The Temptation of Earning a Living." Eph. 4:28.

"The Power of Ideals." 1 Cor. 1:28-31.

"The Hope of the Remnant." Isaiah 10:20-23.

"The Refuge in an Ever-Present God." Hebrews 11:27.

"Good Friday Service." Choir of Fifty Voices.

Holy Week.

Tuesday, Sermon.

Wednesday, Address by Dr. Russell H. Conwell on "Acres of Diamonds."

Thursday, Holy Communion.

Good Friday, Choir sings Stainer's "The Crucifixion."

Easter, Choir sings "The Vision of St. John," by C. W. Coomb.

A Religious Training Class.

Conducted by the pastor.

For boys and girls, Sunday, 4:15 P. M., after Bible School.

To acquaint young people with fundamental religious teachings.

PREACH ON PRAYER.

These are days when people everywhere are turning to prayer as a necessity. The church can make excellent use of this tendency if it serves as teacher and leader. The common conceptions of prayer are not at all adequate and the masses of the people need guidance.

We have been preaching on prayer and have found the experience refreshing and stimulating. Our topics have been:

I. The Universality of Prayer.

II. The Psychology of Prayer.

III. Prayer in Practical Life.

There are two very remarkable books from which we have taken large draughts. One is "Prayer In Its Present Day Aspects," by James M. Campbell, The Revell Co., New York, 75c.

The other is Dr. Hastings' 448-page book, "Prayer" in "The Great Christian Doctrines" series. This book is by all odds the finest piece of constructive writing on prayer we have ever seen. There is material enough here for sermons and prayer meeting talks to last a lifetime and it is sane and sound and helpful.

There are other books on prayer, of course, but we have found these volumes fresh and helpful above any others. Brethren, preach on prayer.

ORGANIZE A LEAGUE FOR PATRIOTIC SERVICE.

Dr. Martin is anxious to have the men of our church form a Fort Washington Presbyterian League for Patriotic Service with two objects, both extremely important, Education and Relief. Education includes:

1. Supporting the government by talking patriotism, which is quite needed in certain spots.

2. Helping to maintain high standards of ethics and morals in the community. Juvenile crime and illegitimacy have increased in the countries at war.

3. Practicing food conservation and economy in luxuries.

4. Supporting the efforts of the Young Men's and Young Women's Christian Associations in the camps.

Relief work includes:

1. Visiting and comforting the families of soldiers and sailors in our congregation.

2. Inviting a lonely soldier or sailor boy home to dinner on his day off.

3. Sending magazine and other reading matter to the camps and writing letters to your acquaintances "Over There."

4. Donating your money generously to our Red Cross Auxiliary who are doing such splendid work making hospital supplies for the wounded, surgical dressings, pajamas and knitted goods of several kinds.—From Calendar Fort Washington Presbyterian Church, New York City.

HOW WE TEACH MISSIONS IN OUR CHURCH.

It is easy to interest the whole church in missions if the proper methods are used. A short time ago the superintendent of our Sunday School resigned. We have not been able to find the right man to take his place. At this juncture one of the women teachers, chairman of the Sunday School Missionary Committee volunteered to take charge of the opening exercises.

That plan has been to take the program provided by the denominational board and work it out in weekly sections. Various teachers were asked to work up a ten or fifteen minute program using their classes to produce the parts. One class would appear one morning and the next week another. They used a large map of Africa, for that is the country being studied. Members of classes prepare posters and do many things to help. The result is they become interested themselves as well as interesting other people.

Besides this program method two prizes are offered for the best essays on Africa to be written by the younger members of the school.

With this instruction we have coupled the giving of Missionary Educational plays. We have a parish house where such plays can be given.

One was "Mr. Brown and the Canvassers" illustrating the value and method and arguments for the Every Member Canvass. The same evening another play was given called "Packing the Missionary Barrel." A silver offering brought in a neat sum and everybody involved was pleased and instructed. Perhaps the most valuable part of the experience is the effect upon the young men and women who take part. We believe in this sort of thing. It interests and holds the young people and promotes the interests of the kingdom.

We followed these Sunday morning programs with a stereopticon lecture on "Africa" and clinched the previous teaching. One of the first results of this work is the increased gifts to missions on the part of the school. The offering made on the first Sunday of each month goes to missions. At Christmas time the school sacrificed its usual custom of receiving candy and gifts so as to devote the money to the Armenian sufferers.

All of the details of this plan of education are simple and easy to operate. All that is needed is a head with fertile plans and a heart that is eager and willing to give the time and devotion. The Missionary Education Movement, 156 Fifth Avenue, New York City, will provide many helps and your denominational headquarters will furnish no end of literature and ideas. Try it and you will rejoice at the splendid results.

DO SOMETHING FOR THE ARMENIANS.

The situation among the Armenians is terrible. It is heart-breaking. Every church and Sunday School should do something however. We suggest that you write to the following persons according to your geographical location, and ask for literature for distribution and for suggestions as to the best kind of service that can be rendered. "Do it now."

Headquarters American Committee, 1 Madison Avenue, New York City; Samuel Anderson, 333 Miles Bldg., San Francisco; Frank Jackson, Seattle; E. A. Potter, Spokane, Washington.

SEND BIBLES TO THE BOYS IN CAMP.

Every soldier should be provided with a copy of the New Testament or with selections from the Bible. No better service can be rendered by a Men's Club than just that sort of thing. They can send to any repository of the American Bible Society and secure copies as follows:

\$.25	will equip a soldier.		
2.00	" " " squad	8	men
10.00	" " " platoon	40	"
40.00	" " " company	160	"
150.00	" " " battalion	600	"
500.00	" " " regiment	2,000	"

USE THIS IN YOUR SERVICE.

Probably every church in the country has some representative in camp or at the front. Many churches have service flags. We have one with 19 stars on it. One church we know

of has unfurled a flag with 70 stars in it. Now why not remember the boys in song as well as in prayer every Sunday? Dr. Daniel H. Martin of the Fort Washington Presbyterian Church of New York City has written the following poem to be sung to the tune "America." Copies are distributed in his church and every service closes with the singing of this hymn:

A Prayer for Our Soldier Boys

(AMERICA)

God bless our Soldier boys,
We pray with heart and voice
God save our boys.
On land or stormy sea,
Fighting for liberty,
Give them the victory
God save our boys.

Let angels chant again
Good will on earth to men,
The war flags furled.
Hail day of glad release
When bloody battles cease
And everlasting peace
Rule all the world.

Dr. Daniel Hoffman Martin.

*Fort Washington Presbyterian Church
New York City*

NEW TEXT BOOKS FOR BIBLE CLASS.

We have a Sunday morning Bible class taught by the minister. For some time the class studied the "Psalms," then the "Acts" and now it is studying something entirely new and unique.

The book is "Christ in the Poetry of Today," by M. F. Crow. (The Woman's Press, 600 Lexington Ave., New York, \$1.00). We have never seen anything like it. There are seven chapters and they are called "Story of the Nativity," "Youth," "Ministry," "The Great Week," "Christ Triumphant," "What Think Ye of Christ?" and "The World's Jesus."

The author quotes Dr. Josiah Strong as once saying, "The return to Christ is now taking place." As poetry reflects current thought this return is registered in poems about Jesus found in contemporaneous literature. The author has gathered nearly 200 beautiful poems dealing with the main events in Jesus' life. We read a poem, then study it and out of this procedure come many questions and comments. It is one of the richest sources for spiritual meditation that one could imagine. We commend the book most heartily and recommend that our readers undertake such a study.

THE WISDOM OF AGAR.

Every once in awhile some bright, energetic man is given free rein to say what he pleases about the weakness and failure of the Chris-

tian Church. If this kind of moral surgery is necessary (and it seems to be) we prefer to have the work done by an insider who is first of all a consecrated Christian and a thorough-going friend. Such a man is F. A. Agar. In the December Expositor we gave a whole page to "Money and the Kingdom" (page 244) which was the editor's report of an Agar conference. He is bright as a dollar, absolutely fearless, and hits hard manly blows. At the same time the native, good humored Irish wit that goes along with the "thrashing" makes the medicine taste good. Perhaps the best part of Agar's work is the constructive program which he presents.

These words are written in appreciation of the splendid work that Mr. Agar is doing for our churches, and as an introduction to the mention of his two new books, "Dead or Alive" and "Help Those Women" (Revell Co., New York, 50c each). It will pay to order both books at once. "Church Finance" is published by Missionary Education Movement, New York, 50c.

In "Dead or Alive," published and copyrighted 1917 by Revell, page 33, there is a splendid method of training church members. It is as follows:

"There should be existent in every church a class in which new converts are carefully trained in all the essentials of the Christian life. Many churches now conduct such classes at definite periods for young children who are encouraged to go forward for membership but as a rule these classes are too short-lived and terminate soon after the children are received into the church. No such provision is made, however, for the adults who come, under the supposition that no such instruction is needed. But the experience of the church should have been sufficient by this time to prove that every new member needs this training for the Christian life.

"This instruction should be sufficiently broad to include a thorough knowledge of the fundamental principles of the Christian faith, the obligations of the Christian life, the doctrines of the church with which the convert is to unite, some history of the church and missions, the aims and purposes of the denomination of which he is to become a part.

"None of these things are foreign to an efficient church member. Yet what proportion of the members of an average church possess any definite knowledge whatever of these important matters? We can never have an efficient church until this education is given to all our people. The church must partake of the character of a school if it would secure effective service."

The following helpful paragraphs are taken from "Help Those Women":

"A woman had been blessed of God with a fine house and much money. An ex-teacher interested her in mission study. She finally offered to co-operate with her friend in the following way: 'You have ability to teach. I have a house and some money to use. Invite a group of working girls to come here for six successive Thursday nights. Have them come direct from work, they will be my guests for supper, then sitting around the table you can

take them through a mission study book.' Thus it was done.

"One dozen was followed by another. Then some of those girls were asked if they would lead a small group in a similar study. Other homes were opened, until at the end of the season it was found that more than a hundred had gone through the missionary text book of that year. Those young women then secured a dramatization of the book and presented it to several groups within and without their own church."

* * *

"In another case, twice a year the Mission Circle has a debate with the Men's Brotherhood or the Young People's Society. Here are several topics they have used:

"1. 'Resolved, that footbinding in China is not more heathenish than some practices in our country.

"2. 'Resolved, that medical missions present a greater opportunity than any other phase of missionary enterprise.'

"There is keen interest both on the part of those participating in and those who listen to the debate and a large attendance can always be counted upon."

* * *

"Being entertained some time ago in a certain home there came to me besides generous hospitality a very useful piece of information. At supper table a son of fourteen years asked his mother a question about a missionary hero. Before she had time to answer the father began to do so. Then the whole family of boy, girl, father and mother discussed that missionary topic.

"Inquiry developed the fact that their church had a missionary committee and a unified educational plan that caused men, women, boys and girls all to study the same topic from different books suited to the age and condition of the students. With such a plan there is no overlapping or duplication of effort. This committee makes up the mission part of the double church budget and then presents it to the governing body for consideration. When the every-member canvass is being prepared for they see to it that complete information concerning all phases of work included in the budget gets thorough circulation. The Mission Circle and Aid Society are both represented upon such a committee."

* * *

"A group of women cut from a magazine a most interesting mission story, then pasted it upon a good piece of stationary, leaving a wide margin on the right side of the sheet of paper. Two or three of the influential women read it and underneath a heading, 'I Have Read This,' signed their names. It was then energetically circulated and before it was returned over forty supposedly uninterested women had read the little story. Such stories must be carefully chosen but many suitable ones can be found."

AN EXTRA STANZA TO "AMERICA."

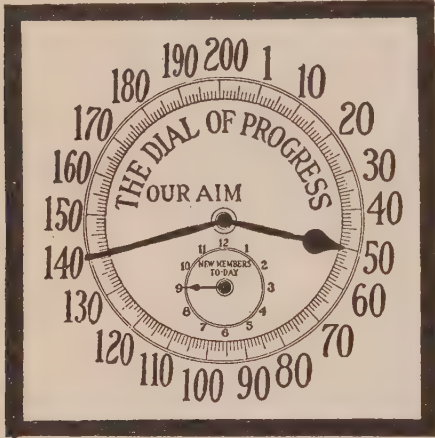
The following extra stanza is found on "America" in a folder sent to us by Marion Lawrence. You may want to use it in your

church or Sunday School for the boys who have gone to camp or the front:

"God save our noble men,
Send them safe home again,
God save our men.
Keep them victorious,
Patient and chivalrous;
They are so dear to us,
God save our men."

A CONTEST CLOCK.

We give below a picture of a Sunday School Contest Clock that is for sale by The Westminster Press (Headquarters, Philadelphia, Pa.)



For contests in securing new members and increasing the efficiency of the school, the Dial of Progress is the very latest device on the market. It is designed for membership contests in Sunday Schools, Young People's Societies, Brotherhoods and Organized Classes.

The Dial of Progress is the product of a practical Sunday School man and is the outgrowth of plans to increase membership of the Sunday School. The modern superintendent is keenly alive to opportunities to build up the membership and increase the efficiency of his school. The Dial of Progress keeps the attendance to the top notch; increases the membership 50 to 100 per cent and puts new life into the School, Young People's Society or Brotherhood. The offerings of a few weeks will pay for the Dial.

USE THIS PRAYER FOR THE BOYS AT THE FRONT.

The following prayer was written by John Oxenham, author of "All's Well" (Doran, N. Y.) a book of poems growing out of the war. Five million copies of this prayer have been sold and the profits given to various war funds for the wounded.

We have used it in church just before the "long prayer" and also before the prayer at the Union Thanksgiving service. It was also used at luncheon where a large number of war workers were gathered. It is very effective and wonderfully appealing prayer and voices the people's thoughts for their sons. It was

read on the day we put up our Service Flag in church. You could use it effectively by printing it on your calendar.

For the Men At the Front.

Lord God of Hosts, whose mighty hand
Dominion holds on sea and land,
In Peace and War Thy Will we see
Shaping the larger liberty.
Nations may rise and nations fall,
Thy Changeless Purpose rules them all.

When Death flies swift on wave or field,
Be Thou a sure defense and shield!
Console and succor those who fall,
And help and hearten each and all!
O, hear a people's prayers for those
Who fearless face their country's foes!

For those who weak and broken lie,
In weariness and agony—
Great Healer, to their beds of pain
Come, touch, and make them whole again!
O, hear a people's prayers, and bless
Thy servants in their hour of stress!

For those to whom the call shall come
We pray Thy tender welcome home.
The toils, the bitterness, all past,
We trust them to Thy Love at last.
O, hear a people's prayers for all
Who nobly striving, nobly fall!

To every stricken heart and home,
O, come! In tenderest pity, come!
To anxious souls who wait in fear,
Be Thou most wonderfully near!
And hear a people's prayers, for faith
To quicken life and conquer death!

For those who minister and heal,
And spend themselves, their skill, their zeal—
Renew their hearts with Christ-like faith,
And guard them from disease and death.
And in Thine own good time, Lord, send
Thy Peace on earth till Time shall end!

SUNDAY NIGHT BOOK REVIEWS.

These are days when contemporary literature is being produced very rapidly. People are hungry for facts and stories of our boys and their life at the front. As ministers we have an opportunity to furnish this information. If we do not do this somebody else will and it is best for the church to lead in such matters. An increasing number of ministers are giving book reviews Sunday nights. We have tried this method with great success.

We have reviewed Donald Hankey's "Student in Arms," first and second volumes. Recently we reviewed Arthur Guy Empey's "Over the Top" (G. P. Putnam's Sons, New York, \$1.50). This is a difficult book to handle at an evening service as it is written in such a hilarious style full of harmless slang and trench phraseology. It is one of the most vivid and realistic books yet written and the author is an American. There are a great many fine things in the book. For hundreds of people their only hope of knowing the book is through such a review in the church.

Another book that makes a forceful impression in a review is the new volume "The Life of Clara Barton," by Percy H. Epler (Macmillan Co., New York, \$1.75). This is a very timely book. There are forty chapters with twenty-three illustrations. This is a good book to have as a companion of the volume on the modern Red Cross which does faint justice to Miss Barton. Everybody is interested in the Red Cross now and people will go to a church that presents such book reviews.

"The Cross at the Front," by Thomas Tip-lady (Revell Co., New York, \$1.00) is a most excellent book for public review. It has twenty-five chapters. The other evening one of our local ministers used chapter XVI as the basis of a powerful sermon. The subject is "The Bells of Maurepas." This one chapter alone is worth the price of the book.

Another good review book is "Christine," by Alice Cholmondeley (Macmillan Co., New York, \$1.25). The chapters are letters from Germany. "The Re-Birth of Russia," by Isaac F. Marcosson (John Lane Co., New York, \$1.25) is a very timely volume. There are eleven chapters with twenty-five illustrations. The author had been in the battlefields of France and was in England when the Czar abdicated. He made his way to Russia and saw with his own eyes what he records in this book. Just now everybody wants to know about Russia.

We have found the poetry of the war very interesting. One of the best collections of letters from French soldiers is found in the "Atlantic Monthly" for July, 1917. The other evening we read these to the people at our mid-week service. They make a fine contribution to religious thought. Recently we preached a sermon on "War Poetry," and on communion Sunday, too. If you get the right poems there is nothing better for a preparatory sermon before communion. One of the poems used in our service was "The White Comrade," by Robert Haven Schauffer. You will find this poem with some 150 others in "A Treasury of War Poetry," published by Houghton Mifflin Co., Boston, Mass. (\$1.25).

There are a great many other books but we know something definite about these and believe them to be unusually serviceable for the average minister and will be very successful in popular reviews.

PRINT THIS ON YOUR CALENDAR.

Invocation.

Our Father, God, we thank Thee for the spirit of sacrifice, courage and heroism shown by our boys who are going forth to fight the battles of freedom and humanity. Give them health, and crown their efforts with victory. To those who are wounded may skilful hands and tender hearts minister. Sustain and comfort all those who miss from the family circle the absent boys. To those who are suffering privation from interruption of peaceful industries, may the hearts and hands of the stewards of wealth be generously opened. May our beloved nation, refuge of so many peoples, be a united family standing together for the welfare of our homeland, cheerfully bearing one another's burdens. Keep us all from angry thoughts and hasty speech. Give wisdom to

our President and his counsellors. Shorten the agony of this struggle, grant that the sword may soon be sheathed, and clenched fists change to friendly handclasps. May the light of Thy face shine through the black clouds of war that nations may see their way to a just and lasting peace. Amen.—D. H. M.

REACHING THE SOLDIER.

Churches located near army camps are doing various things to reach and hold the soldier. The First Presbyterian Church of San Francisco is entertaining a group every Sunday evening. The church provides something in the way of lunch and always a speaker with some worthwhile message is secured to address them. The man in charge is also teaching a Bible class in one of the camps and he says that the young men are eager and anxious to learn and they want the leader to speak plainly and come out strong for what he believes to be the truth.

SERMON TOPICS.

Lambreth Hancock, Paris, Tenn.
 "The Man Who Almost Did But Didn't."
 "The Man Who Didn't Forget His Mother."
 (Mother's Day.)
 "The Man Who Postponed the Matter."
 "The Man Who Did the Thing NOW."

FOR YOUR MOTHERS' CLUB READING CIRCLE.

A wonderful amount of good can be done for mothers and teachers through a reading circle. Many churches have such clubs or reach parents through such a department in the Sunday School library.

We have come upon Mary E. Moxcey's "Girlhood and Character," which is published by the Y. W. C. A. Press, New York City (\$1.50). The volume has an introduction by George A. Coe. There are twenty chapters of experience and wisdom covering girlhood problems in much the same way as books from the Y. M. C. A. deal with the boy problem. Such a book as this ought to be circulated in every parish and it is a fine book for the home.

USE TISSOT SLIDES.

We have made a delightful discovery. You can get beautifully colored Tissot slides of Underwood & Underwood, 417 Fifth Avenue, New York City. Lovers of high class art as used in preaching the gospel will do well to secure some of these pictures and use them in Art-Studies in the Gospel.

SEX INSTRUCTION FOR MEN IN THE ARMY.

The editor of this department has been devoting some of his time to lecturing among the soldiers in the camps on the Pacific Coast. There are a few important matters that should be emphasized here. We have found that the great majority of the young men in the camps are wholly ignorant of the physio-psychological aspects of sex. Many men are living with entirely false ideas about sex and sex relations. A great many of them are eager to listen and to know the truth. This condition that we have found is nothing more or less than what we

have expected to find. For years we have been saying that ministers and teachers and doctors should inform the growing young people on these topics. We are more sure of it than ever now.

We are going to make a suggestion. Send to the United Society of Christian Endeavor, Mt. Vernon and Hancock Sts., Boston, Mass., and secure a copy of the Army and Navy service edition of "Clean and Strong." You will recall the fact that the book was originally written eight years ago by the editor of this department and Rev. F. B. Meyer of London, England. It has been a success in every way. The publishers desire to make it useful to the young men in service. Daniel Poling has prepared a Soldiers' and Sailors' Creed and this will be incorporated in the new edition.

The plan is to get these little books into the hands of the soldiers by sending them as gifts through churches and young peoples' societies. That is, suppose ten young men have gone to camp from your church. Send to the publisher for ten books. The cost will not be over fifty cents each and perhaps less in quantities. When they arrive you write some message in each book and send the little messenger on its way to service. Some people like it because it carries such a fine spirited Christian message at the end by Dr. Meyer. Everybody knows his deep devotion and high spiritual motive and it is a good thing to have this religious message combined with the other. We feel sure that a much needed service can be rendered through this little book.

FOR YOUR CALENDAR.

How To Test Amusements.

1. Do they rest and strengthen, or weary and weaken the body?
2. Do they strengthen and rest, or weary and weaken the brain?
3. Do they make resistance to temptation easier or harder?
4. Do they increase or lessen love for virtue, purity, temperance and justice?
5. Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature?
6. Do they increase or diminish respect for manhood and womanhood?
7. Do they draw one nearer to or remove one farther from the Christ?—Christian Commonwealth.

A MODERN CHURCH PROBLEM.

For years this department of methods has urged churches to decide on a program of purpose and work for a year in advance and then stick to that program. There has come to us a program of this kind from the First Methodist Church of Seattle, Washington. The pastor is James E. Crowther, D.D. The writer knows the church very well. It is a large downtown church with a membership of about a thousand and in it are a great many well-to-do devoted men and women. With a leader like Dr. Crowther, surrounded by official and volunteer helpers, the church is capable of rendering a great service to humanity.

We have before us a twelve-page folder which has for its motto, "A Church With a

Vision and a Program." At the bottom of the first page are these words, "Three Needs of Every Family: A Good Home, a Good School, a Good Church. Let us fill this last need for you and your family."

Upon opening the folder you find the "Pastoral Word." Following this is given a list of Departments as follows: Bible School, Brotherhood, Epworth League, School of Music, Ladies' Aid Society, Woman's Foreign Missionary Society, Woman's Home Missionary Society, Queen Esther, Standard Bearers, King's Guards, Mothers' Jewels, Little Light Bearers, Sunday Kindergarten and Junior Church.

MINISTERS MUTUAL BENEFIT.

The seventeenth annual meeting of the Ministers' Casualty Union, held in Minneapolis, January 15, serves to call attention to an organization which has had a very interesting and helpful history and now numbers by thousands its friends and supporters among the clergymen of all denominations in all parts of the United States and Canada.

The idea of a mutual association of clergymen for the purpose of providing much-needed assistance to members disabled through sickness or accident was originated by Mr. W. P. Hobart. As it seemed that there was a sufficient field for an organization of this kind, he secured the interest of several clergymen well known in the Northwest and incorporated the Union late in the year 1900. A beginning was made in February, 1901, with Mr. Hobart as secretary, which office he has held ever since.

The first president of the Union was Rev. Loren A. Clevenger, then pastor of the Calvary Baptist Church of Minneapolis. Rev. William Fielder, the second president, was succeeded by Rev. Geo. R. Merrill, D. D., now of Dorchester, Mass. Rev. Stanley B. Roberts, D. D., recently re-elected to the presidency, is pastor of the Bethlehem Presbyterian Church of Minneapolis. Other officers of the Union are E. R. Pope, D. D., vice-president, and W. G. Calderwood, treasurer. Dr. Pope is Superintendent of Baptist missions in Minneapolis, and Mr. Calderwood is nationally known as a vigorous anti-liquor speaker and organizer.

The board of directors consists of the above named officers, and Rev. J. F. Stout, St. Paul, Rev. A. D. Harmon, Cable, Wis., Rev. O. A. Elmquist, Stanton, Ia., Rev. J. C. Hogan, Oshkosh, Wis., and Rev. Everett Leshar, Minneapolis.

Reports presented at the annual meeting showed continued steady progress, the total assets exceeding \$80,000, a gain of over \$20,000 for the year 1917. Benefits paid to members during the year were \$95,451.97.

The nature of the Union's work is such that it is obliged to operate under the stringent insurance laws of the State of Minnesota, and is under supervision of the State Insurance Department.

In this issue of Expositor, (pages 4-6), attention is called to a new plan of membership which the officers of the Union believe will prove very popular. Information as to the advantages secured by membership in this organization of "clergymen only" will be gladly furnished by the secretary.

One page is devoted to "The Sunday Program," in which the meetings are all scheduled for the day with all necessary explanations. One of the most interesting pages is that devoted to a sample "Week Day Program" (Monthly Calendar). We wish to set this before our readers because it gives a vivid idea of the daily activities of a great church that is really efficient.

First Week.

Monday—Evening—
Executive Committee Official Board.
Teachers—Beginners' and Primary Depts.
Tuesday—Evening—
Bible School Executive Committee.
Mission Study Classes—January-March, 1918.
Wednesday—Afternoon—
Woman's Foreign Missionary Society.
Wednesday—Evening—
Prayer Meeting.
Thursday—All Day—
Red Cross Auxiliary.
Thursday—Evening—
Choir Rehearsal.
Friday—Afternoon—
Probationers' Class.
Friday—Evening—
Circle Socials (auspices Brotherhood and Ladies' Aid Society).

Second Week.

Monday—Evening—
Finance Committee.
Teachers—Junior Department.
Tuesday—Evening—
Bible School Class Socials.
Mission Study Classes—January-March, 1918.
Wednesday—Noon—
Penny Luncheon—Pastoral Committee.
Wednesday—Afternoon—
Ladies' Aid Society.
Wednesday—Evening—
Prayer Meeting.
Thursday—All Day—
Red Cross Auxiliary.
Thursday—Evening—
Choir Rehearsal.
Friday—Afternoon—
Probationers' Class.
Friday—Evening—
Epworth League Social.

Third Week.

Monday—Evening—
Educational Committee.
Tuesday—Afternoon—
Deaconess' Aid Society.
Tuesday—Evening—
Mission Study Classes—January-March, 1918.
Wednesday—Afternoon—
Woman's Home Missionary Society.
Wednesday—Evening—
Prayer Meeting.
Thursday—All Day—
Red Cross Auxiliary.
Thursday—Evening—
Choir Rehearsal.
Friday—Afternoon
Probationers' Class.
Friday—Evening—
Brotherhood Dinner.

Fourth Week.

Monday—Evening—
Epworth League Business Meeting.
Teachers—Intermediate and Senior Depts.
Tuesday—Afternoon—
King's Guards.
Tuesday—Evening—
Q. E.—S. B. Girls.
Mission Study Classes—January-March, 1918.
Wednesday—Afternoon—
Ladies' Aid Society by Circles.
Wednesday—Evening—
Prayer Meeting.
Thursday—All Day—
Red Cross Auxiliary.
Thursday—Evening—
Choir Rehearsal.
Friday—Afternoon—
Probationers' Class.
Friday—Evening—
Junior Jolly.

A whole page is devoted to "Missionary Courses." The program of this church treats missions in a business like and educational way. The total budget of this church is \$55,000 of which amount \$9,530 is devoted to missions and benevolences. This includes \$3,000 given by the women's societies. This is a good illustration of the value of missionary education. It works just as well in a small church as in a large one.

A page is devoted to "Special Features." The names of some of them help us to see what is going on in such a "Gospel Work Shop." Decision Days, Revival Services, Class Meeting, Prayer Service, Teachers' Training Classes, Social Activities, Circle Socials.

Four pages are devoted to committees, official boards, and other matters concerning organization. If you are especially interested send a 3c stamp to the pastor and ask him for a sample copy of his printed program. Mention the Expositor.

A MESSAGE TO OUR MEN.

There has just come to our desk a most remarkable little folded letter, $3\frac{1}{2} \times 4\frac{1}{2}$ inches. It is printed on beautiful white paper in red and blue. The title is in two colors and the five paragraphs are headed with titles in red. It is very attractive. The letter is copyrighted by Salem D. Towne (202-203 Sudbury Bldg., Boston, Mass.), selling at three cents each. In lots of fifty or more two cents each. Envelopes are included. We are sure you will agree with us that you want copies of this message at once. It is reproduced here so you can see what it is:

We Think of You

We do not always know where you are, but during all the hours of the day and many hours of the night, we think of you. You may be in training, or on the high seas, or you may be far away in the trenches in the midst of the great struggle, but we think of you. Everywhere and at all times, the thoughts and hearts of your friends are with you.

We Pray for You

At morning, noon and night, and many times during the day, we lift our hearts in prayer to the God who hears and answers prayer, that

you may be kept and that you may be strengthened to win the great victory which shall banish oppression from the earth and make God's people free.

We not only think of and pray for you, but we think of and pray for the comrade at your side, whose face and name we do not know.

We Work for You

It would cheer your hearts if you could see all of the millions of mothers, wives, sweet-hearts, and friends who are busy with needle, and in planning and working for you. And, again, millions more have joined the great army for conservation and are saving in order that there may be ample provisions for you who are fighting our battle for freedom and righteousness.

We Believe In You

It would inspire the heart of every man in his nation's service if he knew the faith that those at home have in him and in the great cause of righteousness for which he stands. God is in His heavens, and He has not forgotten His children upon earth, and notwithstanding the dark hours and the awful struggle that is on, we know that righteousness and truth shall prevail, and we have an unwavering faith in the strength and noble purpose of every man who has gone out to win this victory for freedom.

We Look For You

As we believe in God and righteousness, and in truth, and in you and your ultimate success, so we look for you to come back bearing the palms of victory; and the love and great welcome of a great nation is waiting you, but, best of all, the loving hearts of your dear friends are waiting to welcome you home.

May you be cheered by the thoughts, prayers, work, faith and love that is yours for now and for all time.

WEAR YOUR HALO NOW!

A very quaint, attractive and rather subtle message is found in an unusual book called "A Designer of Dawns," by Gertrude Russell Lewis, published by the Pilgrim Press, Boston (50c). The minister himself would find in it many suggestive thoughts to help his preaching. One sentence only is quoted here but it's worth while. "A little practice in wearing one's halo upon earth might save much embarrassment later." Such gems as this little book contains are like rays of sunlight in cloudy weather.

HAVE A PARISH PAPER THIS YEAR.

The editor has usually published a local church paper wherever he has been pastor, and we note with interest the continued increase there is in the number of such papers.

It is true, of course, that the church itself is essentially a spiritual institution, but there is of necessity a business end to it. As the years go by ministers and their people are becoming more and more conscious of the fact that the business end of the church must be carried on just as thoroughly and with as much enterprise as in an institution that is entirely a business. Advertising a church is as necessary as advertising a dry goods store, and the pastor who

succeeds in advertising his church usually succeeds in every other department.

The local church paper is proving itself to be the best means of advertising a church in its own community. The pastor who has such a paper can put his church right to the front, he can get audiences, he can encourage his auxiliaries and rally the people in general to his assistance. He can make things move.

We are anxious to see hundreds of such papers running in different parts of the country. They are the sign of a more aggressive Christianity, and manifest a broader comprehension of the needs of the day and the best methods of supplying those needs.

The cost of the local church paper has in the past been the stumbling block in the way of the pastor who realized the need of it. One such pastor, however, some years ago, conceived the idea of running a number of such papers on a co-operative plan. This idea took form and developed into quite an extensive publishing house.

It is not our custom to make special mention of any concern in our editorial columns, yet in view of the fact that we think there is no similar institution in America, it may not be out of place to say that the co-operative publishing house referred to is The National Religious Press, of Grand Rapids, Mich. And we wish to say further that what this firm has accomplished in reducing the cost of parish papers is a wonderful manifestation of what specialization can accomplish—special study of the needs and how to meet them, special mechanical equipment and specially trained help. But our real reason for giving the name is our anxiety to see many more parish papers published everywhere, and we want the pastors to know where they can get the service.

We have on our desk a supply of their literature explaining their plan. From that we learn that any pastor or church can start a parish paper and publish it monthly without investing one cent. Better than that, it almost invariably produces an income. In some cases inadequately paid pastors have published such papers on their own account, making enough out of it to enable them to remain with a struggling church. In other places these parish papers have helped largely with building funds or other financial obligations. This National Religious Press, in our estimation, has opened the way for hundreds, perhaps thousands, of local church papers by making such papers a possibility for any church no matter where located or how limited its membership or finances, and yet their products are equal to the needs of the largest churches in our largest cities. Write to National Religious Press, Grand Rapids, Mich., for samples and costs.

Where There Is No Vision.

In this age of science we have heaped up great riches of the purely scientific kind. Our mental coffers are fairly bursting with our stores of the knowledge of material things. But what will it profit us if we gain the whole world and lose our own souls? Must our finer spiritual faculties, whence come our love, our reverence, our humility, and our appreciation of the beauty of the world, atrophy? "Where

there is no vision the people perish"—perish for want of a clear perception of the higher values of life. Where there is no vision, no intuitive perception of the great fundamental truths of the spiritual world, science will not save us. In such a case our civilization is like an engine running without a headlight.—John Burroughs.

UNIQUE SERMONS.

Rev. C. W. Bushnell, Kennewick, Wash.

"The Broad Church, the Ideal Church."

"The Ethics of the Dust."

"The Ocean of Air."

"Planetary and Stellar Space."

"The First Law of Biology."

"The Evolution of Religion."

REACH YOUNG MEN THROUGH YOUNG WOMEN.

The following striking appeal in the interest of church going is taken from one of the National Religious Press church papers. You might reproduce it on a lantern slide or in your calendar. It is a strong appeal.

Young Women Should Get the Young Men to Go to Church

YOUNG women should GO TO CHURCH.

It is only fair to state that most young women do GO TO CHURCH. Clergymen are free to say that without the women the churches soon would die. But there are some young women who are disposed to treat lightly the GO TO CHURCH movement. If there is a social gathering the night before the Sabbath day they are loath to get up in time for divine service the following morning. They insist on their beauty sleep. They think more of their physical beauty than they do of their spiritual beauty. And yet beauty of soul is conducive to beauty of face. Beauty of soul means happiness. Happiness means both health and beauty.

THE YOUNG WOMEN OF THIS LAND ARE A TREMENDOUS POWER. IF THEY GET BEHIND THE GREAT GO TO CHURCH MOVEMENT AS THEY SHOULD THE PERSON WHO DOES NOT GO TO CHURCH WILL BE RARE INDEED. A YOUNG MAN EXPECTS, IN FACT OFTEN INSISTS, THAT THE YOUNG WOMAN WHOM HE HOPES TO MAKE HIS WIFE SHALL ATTEND CHURCH. IT IS ONLY FAIR THAT THE YOUNG WOMAN MAKE THE SAME EXACTION FROM THE YOUNG MAN WHO IS PAYING HER ATTENTION. A SPLendid IDEA, IF IT COULD BE WORKED OUT. IS TO GET THE YOUNG WOMEN OF THE LAND TO PASS THE YOUNG MEN WHO DO NOT GO TO CHURCH. THE CHURCH SOON WOULD BE FILLED WITH YOUNG ZEALOTS.

It is perfectly plain that the GO TO CHURCH movement can be made a great deal stronger by the united support of the young women of the land. There are thousands of noble young women who are veritable pillars of the churches in America. There are others who have grown careless. It is to these this appeal is made. Get back in the fold.

GO TO CHURCH next Sunday, young woman! Bring your young man with you!

VALUE OF THE BIBLE TO SOLDIERS.

The following messages may be used with telling effect in your church work. Printed on your calendar or in your church paper they would carry great weight. Here they are:

President Wilson's Message.

"The Bible is the word of life. I beg that you will read it and find this out for yourselves

—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy—loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the approval of the Christ, who gave everything for them—and the things that are guaranteed to make them unhappy—selfishness, cowardice, greed, and everything that is low and mean.

"When you have read the Bible you will know that it is the Word of God because you will have found it the key to your own heart, your own happiness and your own duty."

General Pershings' Message.

"To the American Soldier:

"Aroused against nations waging war in violation of all Christian principles, our people are fighting in the cause of Liberty.

"Hardship will be your lot, but trust in God will give you comfort; temptation will befall you, but the teachings of our Saviour will give you strength.

"Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country."

Theodore Roosevelt's Message.

"The teachings of the New Testament are foreshadowed in Micah's verse (Micah vi:8): 'What more does the Lord require of thee than to do justice, and to love mercy, and to walk humbly with thy God?'

"Do Justice; and therefore fight valiantly against the armies of Germany and Turkey, for these nations in this crisis stand for the reign of Moloch and Beelzebub on this earth.

"Love Mercy; treat prisoners well, succor the wounded, treat every woman as if she was your sister, care for the little children, and be tender to the old and helpless.

"Walk Humbly; you will do so if you study the life and teachings of the Saviour.

"May the God of justice and mercy have you in his keeping."

A BUNCH OF UTILITY METHODS.

We have just found something new in the way of a marking pen. While at one of the Army Camps we saw a young man making posters without a brush. He uses what is called a ball-point making pen. We bought a set of them from Sanborn Vail & Co., San Francisco at ten cents each. They are different sizes and work splendidly. You can buy them at any first class stationery store.

The Salem D. Towne Company, 202 Sudbury Bldg., Boston, Boston, Mass., has sent us a bunch of samples of printing for ministers and churches and we wish to say that they are unusually good. Send to this company for samples and mention the Expositor. His folder "Definite Christian Service" is most excellent. Mr. Towne will print wedding certificates and baptismal booklet containing your own special and personal matter.

Here are the names and addresses of a few concerns from whom you may obtain church collection envelopes:

American Paper Products Co., East Liverpool, Ohio.
Boone Blank Book Co., Boone, Iowa.
The Duplex Envelope Co., Richmond, Va.
Woolverton Printing & Publishing Co., Osage, Iowa.
Mayes Printing Co., Louisville, Ky.

* * *

C. A. Schmitt, 637 South St., Roslindale, Mass., has chemical illustrations of Bible Truths for sale. Such illustrated talks are interesting and very effective not only for the young but for adults as well.

* * *

Those seeking a Church Record for treasurers should investigate Revell's Self-Proving Church Treasurer's Record. It is to be obtained of the Bi-Pocket Envelope and Printing House, West Roxbury Station, Boston, Mass. The Meigs Company of Indianapolis print an improved record.

If you will write to the following business houses for copies of their catalogues you will get a lot of helpful information and learn of many devices calculated to help ministers: Herman M. Thorsson, 1455 Winona St., Chicago. Pilgrim Press, 14 Beacon St., Boston, Mass. The Westminster Press, Philadelphia, Pa. David C. Cook, Elgin, Ill.

Goodenough & Waglom Co., 122 Nassau St. New York City.

University of Chicago Press, Chicago, Ill.
H. E. Winters Specialty Co., Davenport, Ia.
Wm. H. Deitz, 20 East Randolph St., Chicago.
Steinfeld Bros., 166 West 32nd St., New York. (Flags).

J. Fischer & Bro., 7 Bible House, New York City. (Music.)

Graphic Duplicator Co., 228 West Broadway, New York City.

Association Press, 124 E. 28th St., New York.
Woolverton Ptg. & Pub. Co., Osage, Iowa.

You will always find some of these concerns advertising in this magazine. We print these names because we want our readers to be up-to-date and to keep freshly in touch with the best things.

* * *

One of our ministerial friends who has for many years been using a stereopticon with a gas-producing machine for light has put in a Mazda 200 candle-power electric lamp. He tells us that it gives wonderful results. We took our own little lantern recently to an Army post and showed our Scotland pictures in a tent. All you have to do is to attach your wire to a regular incandescent socket. If you have never tried this plan do so at once and you will be wonderfully pleased.

In many churches the stereopticon can be used behind the screen. All that will show to the public will be the white screen. The operator and lantern are hidden and a wire signal will make the running of the entertainment smooth and delightful. The slides have to be placed in the slide holder reversed. They show through the screen and appear properly to the audience. Try it once and you will like it.

KEEP IN TOUCH WITH THE BOYS AT THE FRONT.

The Duplex Envelope Co., of Richmond, Va., has prepared one of the finest devices for keeping in touch with the soldiers that have gone from home that we have seen. It is a box of stationery printed in colors with a place for a personal message or for a message from a church society or club and two inside pages for newspaper clippings and such material as would interest the young man away from home. We suggest that you write a letter to this company at once and ask for literature and samples. It is certainly a useful agent.

PREACH CHILDREN'S SERMONS.

If you want suggestive material and forty-four delightful, inspiring story-sermons, get this book, "Finding Out God's Secrets," Worth many times its cost. More than a thousand sold within a year. Not a disappointed buyer. Send 50c (money order or stamps) to Rev. C. A. McKay, First Parish Church, Brockton, Mass. Book sent by return mail.—Adv.

GET SMITH TO CHURCH:

The leaflet "Getting up Steam" is "a stirring appeal to men who stay away from church," "timely and strong, sane and winsome." Copies for distribution one cent each in lots of 25 or more, 500, 3/4c each.

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ILLUSTRATIVE DEPARTMENT

A SERMON WITHOUT ILLUSTRATIONS IS LIKE A HOUSE WITHOUT WINDOWS

Illustrations From Recent Events

S. A. Wilson

A New Man (319)

2 Cor. 5:17; Rev. 21:5.

One time, when Samuel H. Hadley was praising God for taking away all his appetite for liquor, a physician remonstrated with him saying that he would have to have a new stomach in order to have the appetite for liquor removed. "Praise God!" said Mr. Hadley, "I knew I had a new heart, but this is the first time I knew I had a new stomach."

Bondage of Sin (320)

Rom. 7:24.

A few years ago a man went into Bombay, India, who had loaded himself down with six hundred pounds of iron. He was a Moham-medan and wished to go as a pilgrim to Mecca. In his chains were tied some large iron pegs and a heavy iron mallet, which were used in fixing himself firmly down when he wished to stay in any particular spot. When asked why he was carrying such a crushing load, he replied that as a young man he was very wicked, and wished to give up his wickedness, and so he determined to chain himself down to keep from sin. But still he sinned, and so he put on another chain, then another, until at last there hung from his limbs six hundred pounds of iron, when he could no longer walk. This is a visible image of how sin puts men into bondage.

Can You Write a Creed? (321)

John 11:25-27.

If you were required to set down what you believe, as a Christian, and were not permitted to consult any books or people before going ahead at your task, what would you write?

What is your own personal conviction about God, his nature, and his dealings with you?

What does Jesus Christ stand for, to you, and how do you make practical recognition of it?

What is your thought about confessing Christ, and how do you actually "follow" him?

It is very easy for us to become thoughtless and mechanical in our religious life. When we let others do our thinking for us, our minds stagnate, and our lives are likely to show it.

The man who can write his own creed usually has a short one. But he has it, and it means something to him.—Epworth Herald.

A Plan of Life (322)

Matt 6:33.

Dr. Frank Crane has written an article for the "American Magazine," called "If I Were Twenty-One." Here are ten things he says he would do if he were twenty-one:

1. I Would "Do the Next Thing."

2. I Would Adjust Myself.
3. I Would Take Care of My Body.
4. I Would Train My Mind.
5. I Would Be Happy.
6. I Would Get Married.
7. I Would Save Money.
8. I Would Study the Art of Pleasing.
9. I Would Determine that I Would be a Thoroughbred.
10. I Would Make Some Permanent, Amicable Arrangement with My Conscience.

The Value of Courtesy (323)

1 Peter 3:8 A. V.

I know a young New York fellow who has built himself for a big business. He used to be a poorly paid clerk in a department store. One rainy day, when customers were few, the clerks had gathered in a bunch to discuss baseball. A woman came into the store wet and disheveled. The baseball fans did not disband; but this young fellow stepped out of the circle and walked over to the woman. "What can I show you, madam?" he asked courteously. She told him. He got the article promptly, laid it before her, and explained its merits smilingly and intelligently. In short, he treated the woman just as his employer would have treated her under similar circumstances. When the woman left she asked for his card. Later the firm received a letter from a woman ordering complete furnishings for a great estate in Scotland. "I want one of your men, Mr. —," she wrote, "to supervise the furnishing personally." The name she mentioned was that of the clerk who had been courteous. "But, madam," said the head of the firm, "this man is one of our youngest and most inexperienced clerks. Now, hadn't we better send Mr. —?" "I want this young man and no other," wrote the woman. "Large orders impose their own conditions." So our courteous young clerk was sent across the Atlantic to direct the furnishing of a great Scotch palace. His customer that rainy day had been Mrs. Andrew Carnegie. The estate was Skibo Castle.—Charles M. Schwab.

God's Magnet (324)

John 12:32.

An immense electromagnet was built recently by an industrial corporation in order to save waste pieces of iron and steel. It was placed on a flat car and sent over the tracks that ran through the shops and foundries, and covered acres of yard in every direction.

The results were astonishing. When the crane that supported the magnet was swung out and the electric current turned on, the magnet drew pieces of metal from the piles of

dust and rubbish that proved to be the "missing parts" of machines long since given over for lost. Elsewhere the ground was seen to swell and crack, and, after the earth had been loosened with pick and shovel, the magnet drew out the "buried mistakes" that workmen had hurriedly concealed from the eyes of foremen and superintendents. Even the "insignificant" and apparently worthless sparks from the chimneys and rust flakes from the pig iron were gathered up by the magnet and restored to usefulness.

Just so does God's Magnet, Jesus Christ, gather to Himself from the waste heaps of humanity and restore to useful service those who have been missing from their rightful places in home, society, and church, those whose former lives have been woeful mistakes, and those who have come to think of themselves as too insignificant to be of any use in the complex life of to-day.

No one is beyond the uplifting power of Jesus. He still draws all kinds of men unto Himself.—Youth's Companion.

More Than Goodness (325) 2 Tim. 2:15; 3:17.

"I don't see the use of it all," the young man said to his pastor. "Why should I go to all of those meetings at the church and to the Sunday School? I can be a Christian without doing all that. I can put in my time more usefully with books and outdoor life on Sunday."

"I don't say," his pastor replied, "that you cannot be a Christian unless you do all those things; but you cannot afford to neglect them if you are to be fully equipped for the best Christian service. The church is a training school for efficiency in religious activity."

Six years went by; then a letter came to the pastor from a Y. M. C. A. secretary, asking:

"Can you send us a young man who can measure up to great things? We want a young man who loves men and boys, and has worked with them long enough to prove his power as a soul winner. Don't send us one who is simply a good young man. We want something more effective than mere goodness."

A few days after that letter came, the pastor received a call from the father of the young man who six years before had argued that he did not need to engage in the activities of church organization in order to be a Christian.

"John is a good fellow," said the father anxiously, "but we want to get him into a better place than the one he has now. You couldn't recommend him to a position, could you? He would like church or association work."

"What can John do?" asked the minister.

"Well, he is a good boy."

"But what can he do? Has he had experience in teaching boys in the Sunday School?"

"No, I think not."

"Did he ever belong to a young people's society, and learn how to organize committee work or solve religious problems?"

"I'm afraid not."

"Could he fill a position like this one?" and the pastor read the Y. M. C. A. letter.

The father's face became thoughtful.

"I know John could not meet those requirements. They are too exacting. He hasn't fitted himself for them; he has missed his chance."

The father went away and the pastor found among his active workers a young man who measured up to the demands.

The time has gone by when any type of mere goodness will do for modern reform, or missionary or evangelistic service. It is even more true now than in Timothy's time that the gigantic task of Christianity calls for "workmen that need not be ashamed, . . . prepared unto every good work."—Northern Messenger.

Results of Adversity (326) Psa. 119:75; Heb. 12:11.

Dr. Moon, of Brighton, England, at the very height of his mental powers, became totally blind. At first he felt a constant rebellion against God. He could not and would not submit. Then Dr. Moon began to ask himself if it were possible that he might help blind men to read the Word of God. While his own eyes were sightless, he invented the Moon system or alphabet, which has since been made into twenty different languages. From three to four millions of blind people all over the world are reading the Word of God in their native tongues because Dr. Moon's eyes became blind under the providence of God.—Arthur T. Piereson, D. D.

Forgiveness (327) Luke 7:42.

Sir Richard Whittington entertained King Henry V at Guildhall with great magnificence. Logs of rare sweet-scented wood were burned for fuel. The host brought forth the king's bonds for the repayment of £300,000 (equal to \$4,500,000 now) and thrust them into the fire, saying he thus discharged the king's obligations. Infinite mercy offers to so deal with our indebtedness.—Spurgeon.

"Gone Out—Back Soon" (328) 2 Sam. 12:23.

She was a physician's wife. He was a man of a strong, sunny nature, who carried good cheer into his patients' homes, and still carried back enough to fill his own home. His frail wife seemed to live so much by the strength of his spirit that when he passed away suddenly after a month of especially hard work, her friends said, "It will kill her!"

But the ties between husband and wife were too strong to be broken by the incident of death. The memories of the past were as real as his presence had been. The religious life and the faith in God that they two had shared together did not fail her. By the doorway of the living room she fastened the card that he had sometimes left, in short absences, on his office door:

GONE OUT—BACK SOON.

Those who came with consolation went away, themselves consoled. More than one went out from her presence to find, in the years that followed, a strong, although secret consolation, in the deathless companionship, through memory, of his lost ones, and in the cheery

suggestion of that brief message. The gospel of Jesus is in those four words:

GONE OUT—BACK SOON.

—Youth's Companion.

Weakness or Strength (329)

2 Cor. 12:10.

Although men are accused for not knowing their own weakness, yet a few know their own strength, perhaps. It is in men as in soils, where sometimes there is a vein of gold which the owner knows not of.—Swift.

An Unused Bible (330)

Psa. 119:16.

The Rev. Dr. Fitchett was once invited to go into the country to perform a marriage ceremony at a certain house. They searched everywhere for a Bible, but could not find one. At last, in the attic, they came across an old sea-chest, and found a Bible inside. Singularly enough, on the outside of the chest was written, "Not wanted on the voyage!" That is how many people treat God's Word. They banish it from their business, their pleasure, their lives, their homes, and suffer accordingly. It is wanted on the voyage.—S. S. Chronicle.

The Goad of Necessity (331)

Eph. 5:14.

Doctor Brown smiled gently as he heard the boy talk. "Did you ever hear," he asked, "of the woman who meant to take a dose of quinine, but swallowed a large dose of morphine instead? Her appearance soon become so alarming that a physician was called. He tried to rouse her from the lethargy in which she lay.

"'If only I could go to sleep, I'd be all right,' she drowsily insisted.

"'Unless she is roused, she will die,' the

physician answered—which is an allegory. How often in life we face the same danger! We cry, 'I want life to be easier!' 'If only I didn't have this unending financial strain!' 'If only I were not compelled to work so doggedly!' 'If only I were relieved of this anxiety and that burden!' which is our way of saying, 'If only I could sleep, I'd be all right!'

"But the Great Physician sees our need more clearly. Sometimes the doing of the thing so hard to do is exactly the thing upon which the life of our souls depends. The nerve-racking strain is given us. The heavy burden is laid upon our shoulders. The difficult task confronts us. The Physician piles us with the goad of necessity. We face the hard task only because we must. We plod on our hard way, and slowly, instead of lethargy and torpor, energy is ours. Slowly our eyes open to a new understanding of the meaning of life. Our souls are awakened and we really live. The Great Physician has saved us."—Youth's Companion.

Precept or Practice (332)

James 1:22, 26.

The missionary was talking to a full-blood Indian about religion. The Indian listened patiently, and then said: "In my life I have been to a number of towns. I understand the English language a little, and I notice that wherever you find a group of men and boys gathered you hear much profane language used and vile stories told—even about ministers and Christianity in general. Why should I join the white man's Church when it does not seem to do him any good as far as I can see? When Indians gather for sociability you never hear vile stories told in the presence of young people. We all believe in a Supreme Power and do homage to Him in our own way."—Spirit of Missions.

SCIENTIFIC ILLUSTRATIONS

The Mystery of Life (333)

An X-ray expert of Chicago asserts that he saw depart from a charity patient in a hospital the soul of that person. Just as the attending physician declared that death had occurred, this "plainly distinguishable aura" spread out over the body, and then disappeared. Hence, this doctor reasons, he actually witnessed with his material eyes the soul, or, at least the current which controls the actions and motions of the body, depart.

If we grant that the scientist didn't hypnotize himself by his eagerness to discover something new; that his material eyes and not his imagination received the light through the chemical screen; and that this "aura" was really the dying man's soul, the tremendous importance of this scientist's work will be generally recognized. The day that man solves the great mystery of life will surely be a notable one in history. But it is natural that man, after all these centuries, should be a little skeptical. We will have to be shown in a very convincing way before we believe that any man has seen the departure of human life.

Eye of Faith (334)

Psa. 101:3; 119:18; Luke 8:14; 2 Cor. 5:7; Heb. 11:27.

Some time ago a remarkable operation was performed in Boston on a noted archaeologist. The cataracts which had formed over his eyes were removed, together with the natural lenses of the eyes, and glass lenses substituted. Wonderful as it may seem, these glass lenses perform the functions of the natural lenses which the surgeons removed. Though over 70 years of age, he points out objects which are not readily seen by some of his friends who still have good eyesight.

Thousands of Christians whose spiritual vision was very sharp in the beginning of their Christian lives, have allowed a cataract of worldliness to form over their spiritual eyes, thus rendering them morally blind. In order to see aright, this worldliness must be removed and the lens of faith inserted. A new world is then opened up to such.

Covetousness (335)

Luke 12:15; Eph. 5:3; 2 Pet. 2:3, 14.

A German professor has invented a process of silver plating dead bodies so as to convert them into metallic images of the individuals as they were when alive. Gold plate can be used if the relatives can afford it. But as the expense of silver plating a body costs \$12,000, there are probably few relatives who would deem themselves justified in squandering on the deceased so much money.

Common observation forces us to the conclusion that covetousness has triple gold-plated the souls of thousands of persons long before they ever got into the grave.

The Leakage of Worldliness (336)

1 John 2:15; Rev. 3:16.

The greatest dangers that threaten men are generally invisible to the victim. Among these none are more productive of serious consequences than "electrical leakage." As no organic function can take place except by means of electrical currents, it can be easily seen that if these currents leak from our bodies, there is produced what is called a "nervous shock." This is but one of the many ways in which our vital power is expended. The electrical waste of a person is entirely due to his surroundings—the seat in which we sit, the table on which we write, the floor, the ceiling, the fireplace, the rays and colors of light which surround us all may be instrumental in robbing us of the electricity within us.

The manifold forms of worldliness with which we are constantly surrounded have a similar effect upon our spiritual nature. About all lukewarm Christians reached such a state through the insidious, unsuspected leakage of worldliness.

Deception of Self-righteousness (337)

Isa. 1:6; Luke 18:12; Rom. 3:10.

With the X-ray, Dr. Pancoast, of the University of Penn. hospital, is proving to persons who think they are ailing that nothing is the matter with them. In 1,265 cases he found that 581 of the persons examined were perfectly sound.

A self-righteous man believes there is **nothing** the matter with him; but when searchingly examined in the light of God's word, he is found to be foul and unsound throughout his whole nature.

Objectionable Occupations (338)

Gen. 46:33; 2 Cor. 6:17; 1 Thess. 5:22; Hab. 2:15.

It is said that onion-peelers labor under the disadvantage of the odor clinging to them as the limpet to the rock. If some of the women go to a concert or other entertainment, the odor of this bulb soon becomes well-nigh overpowering, notwithstanding that the peelers have discarded their working clothes hours previously. Fish-fryers are troubled in much the same way. Some of those who live away from their shops make the best of things by never bringing their working clothes into their homes.

With all this precaution, everything smells of fish, until the odor becomes a positive nuisance. An Englishman offered to hand over his fish business to his son, who, strange to say, refused to accept it, though it paid large dividends. The son declared he was sick of the smell, and emigrated to Canada.

No one can safely engage in an occupation that has a bad odor to it. The same is true in regard to pleasures or amusements of a questionable nature. With all the precautions taken and apologies offered, those engaged in such vocations are shunned to a great extent. "What is thy occupation?"

Worldly Pleasures Unsatisfactory (339)

Prov. 14:12; Eccles. 1:2; Isa. 47:8.

What is more delicious than the odor of essential oils? Yet they are abominated by the men at the docks and elsewhere who work in an atmosphere impregnated with them. They produce headache and nausea in those who work in them continuously. Sailors dislike many odors which are not objectionable to ordinary people. Their chief abomination is a cargo of coffee, which makes a ship positively hateful. The odor becomes a burden, and gives the flavor of coffee to nearly everything on board. Even the very water tastes of coffee.

Worldly pleasures may taste good for awhile; but after they have been indulged in they pall on the taste, and are as repulsive as they were formerly attractive.

The Fallacy of Evil (340)

Gen. 16:13; Num. 32:23; 1 Sam. 15:14; Job 34:21.

The story of the conviction of several legislative bribe-takers in the state of Ohio, is still fresh in the minds of many. By prearrangement, the grafters were taken to a certain room in a hotel in which there was placed a couch, beneath which was placed a "dictagraph." A wire was carried into an adjoining room beneath the floor back of the couch. In the next room, at the receiving end of the delicate instrument, sat a detective making record of the incriminating conversation of the legislators.

No one is ever safe when pursuing a course of evil. The whole universe becomes a sounding gallery. "Thou, God, seest me."

Christ the Standard of Light (341)

John 1:9; 8:12.

Wanted, a measure of candle power! Contrary to what is generally supposed, this country has no recognized unit of candle power. Candles vary in material, sizes, and sizes of wicks. Thus, the term "candle" as a measure of luminous intensity, is inexact. Because of this scientific inconvenience, our government is about to establish a national standard of light.

In the Christian life we have no such confusion. Christ, who is "the Light of the world," is a standard of light for the world who never varies in his light-giving attributes. While constantly giving light, he never becomes exhausted.

Topic Illustrated: Patient Continuance

Evan J. Lena

"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:7.

"He that shall endure unto the end, the same shall be saved." Matt. 24:13.

"And let us not be weary in well doing; for in due season we shall reap if we faint not." Gal. 6:9.

"He that overcometh." Rev. 21:7.

A Yard Farther (345)

Professor Drummond saw at a fair a glass model of a famous mine. The owner drove a tunnel a mile long through the strata he thought contained gold, spent a hundred thousand dollars on it, and in a year and a half had failed to find the gold. Another company drove the tunnel a yard farther and struck the ore. So the gold of life may be to us only a yard away. Thousands have been failures in life because they did not go quite far enough.

The promise is to those who overcome, to those who by patient continuance in well doing obtain eternal life.—H.

Continuance Arrives (346)

No rock so hard
But that a little wave might beat
Admission in a thousand years.

—Tennyson.

Hold On; Hold Fast; Hold Out (347)

None of us can be absolutely sure of heaven until we get there. A good beginning plus a good continuance makes a good ending. The test of endeavor is a safe arrival; and there are always some peradventures in the way to be met. Heed is needed lest having preached to others, I, myself, should be a castaway. The proof of our religion is the holding on to the end.

Patient continuance is the one test of established character, and it is the only evidence of our being really "rooted and grounded in Christ." "He that endureth unto the end," said Christ, "shall be saved." "Wherefore, gird up the loins of your mind, be sober, and hope unto the end," urges the apostle Peter. In Hebrews we read: "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Just before closing the last book of his Revelations God sent letters to the members of the seven churches in Asia; and this was the burden of the message: "Be thou faithful unto death, and I will give thee a crown of life." "He that overcometh and keepeth my works unto the end, to him will I give power over the nations," was the word to the people of Thyatira. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my father in his throne," was the exhortation to the Laodiceans. Seven repeated times in two short chapters are promises made "to him that overcometh," and to only such. How important it is then that we all hold the beginning of our confidence steadfast unto the end! How important it is, fellow disciple, that you cherish

your hope! Never give up or give over your faith. Be steadfast. Hold on; hold fast; hold out. Patience is genius. Persistence is victory. He who does not tire, tires adversity, and all comes out right to him who perseveres.—H.

Corks and Glue (348)

Some years ago a model of one of the great English cathedrals, made of cork, was exhibited in England and attracted considerable interest. The maker was a common workman, and his tools were a penknife and old corks which he picked up from the street. On a card in front of the model he had written:

"Perseverance, corks, and glue,
Eighteen hundred and sixty-two."

The Glory of Patient Well Doing (349)

"Patient continuance in well doing" is not the way men usually "seek for glory and honor and immortality." They seek these bright crowns in things great and costly, brave and brilliant, or spectacular and sensational. A great fortune acquired, a great station attained, a great book written or picture painted, a great battle won,—on these steps do men seek to rise to glory and honor and immortality. But in "patient continuance in well doing," simply in doing good, the obscure, colorless, unexciting, monotonous humdrum of daily routine and drudgery,—how can there be any glory in such a life?

What are some of the things for which men receive the meed of glory? One thing is bravery. The soldier on the field of battle or the officer on the deck of a warship in action is a typical example. These instances excite our admiration and adulation and sometimes drive us almost hero mad. Mr. Carnegie has a well-endowed Hero Fund for rewarding brave deeds, and agents are scouring the country for those who have made themselves worthy of a medal or money. But there is a field for such bravery in patient continuance in well doing. To be faithful to one's work in hard circumstances, to bear up under discouragement, to stand up against a temptation and beat it down in the solitude of one's own heart, to be calm and strong in loss and sorrow,—these try the mettle of the soul. It doubtless often takes more real grit and bravery of soul to stand faithful in one's humble hidden place of work and trial than it does to face shot and shell on the battlefield. So one may be as brave in patient continuing in well doing as amidst the rattle and crash of arms, and thereby he wins this element of glory.—Rev. James H. Snowden, D.D.

Continuance (350)

She was only a little tot. I was hurrying to catch a train, but the lesson learned that morning was one I cannot soon forget. This wee lassie was toddling along the icy walk as fast as her little legs would carry her when she slipped and fell. Up she got and trotted along, only to fall again soon. I came to her as she was rising the second time. She raised her

blue eyes to me and said: "Me fell down; hurt some; me try some more."

Dear little preacher of good cheer! Only the night before I had fallen down. My desires had been utterly trampled upon, and my cherished wishes were lying under a storm of protest. I had no intention of trying "some more."

This message went straight to my heart. I was "hurt some," but it might be well to "try some more." And I did try, with the reward which might be expected.

And since then the message of the little lassie has often come to me with meaning:

"Me fell down; hurt some; me try some more!"—Record of Christian Work.

The Best Persuasion (351)

A soldier lay dying in the hospital. A visitor asked him, "What church are you of?" "Of the Church of Christ," he replied. "I mean of what persuasion are you?" then inquired the visitor. "Persuasion!" said the dying man, as his eyes looked heavenward, beaming with love to the Saviour: "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord."

Twenty Times (352)

John Wesley's father once asked his wife, "How could you have the patience to tell that blockhead the same thing twenty times over?" "Why," she replied, "if I had told him but nineteen times, I should have lost all my labor."

Keeping At It (353)

Mrs. Benson had sought her rector. "I wish you could put a little more heart into my boy, doctor," she said earnestly. "When he had that chance in the bank he began with such enthusiasm and determination to succeed! After a year in the same position I can see he is becoming discouraged. He seems to feel that there is no future for him."

A few evenings later, as Frank Benson was sitting on his front steps, Doctor Brown came into the yard and sat down beside him. After a few moments' casual conversation the clergyman turned to the young man.

"Frank," he said, "suppose I needed to dig an inch hole into this stone step, but had only my fingers to work with?"

"You'd find it a pretty hopeless task, doctor," Frank said with a laugh.

"And yet," returned the doctor, "that very thing can be done. If you notice the little marble slab in front of the ticket-seller's window at the elevated stations, you will see where people's thumbs have worn deep holes in the marble. Often, in caves, a drop of water has fallen slowly but regularly on the same spot for years, and it has worn a very deep hole into the solid rock. A copper roof was put over the train shed in a large railway station a few years ago. In six months' time the smoke from the locomotives had literally eaten it away."

The young man did not seem greatly interested.

"Do you know what I'm getting at?" asked the doctor.

"I can't imagine," said Frank.

"It's just this," returned the doctor; "those and many other surprising results never could have been achieved by one or two or two hundred attempts. They all were the result of persistently keeping at it. A soft finger plus persistency can wear away a stone. It doesn't matter much how hard the thing is that is to be worn down and conquered. It doesn't matter much how feeble the instrument we have to work with. It does matter supremely how great and how tireless our persistence is. I have heard that the stupendously strong Sandow began taking physical exercises because he was an abnormally frail child. Demosthenes, the world's greatest orator in history, couldn't speak at first without exciting contemptuous laughter. Those men started below normal. Each ended supreme in his field. It was keeping at it, continued and unending keeping at it, that did the thing. Almost any one of us can do nearly anything he wants to—if he wants to hard enough and if he continues to want to. The experience of the race bears witness that if a normal person wants anything so much that he never ceases to strive for it, he will usually gain his desire. You can apply the rule to goodness, or learning, or business success, or anything else. 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one . . . that seeketh findeth; and to him that knocketh it shall be opened.'" —Youth's Companion.

Soldier Grit (354)

What good are soldiers that make one desperate charge, then give up and lose the campaign?

Postage-Stamp Lesson (355)

The postage-stamp teaches a lesson of persistency by the fact that it sticks. It is meant to stick, and it fulfils its function. When we are given a task to perform do we cleave to it as the stamp cleaves to the paper? Or do we say: "Oh, no, I can't do that kind of work. Apply to So-and-so." And if we accept the duty put upon us, do we then grasp it with all the power of our intelligence and will and try to fulfill that duty, or do we drop off? Grasp your task firmly, cleave to it, fill your place in the world or the society; never let go when you once have taken hold.—Christian Endeavor World.

Men and Bumblebees (356)

Abraham Lincoln said: "I never was in New Hampshire but once, and that was in the fall of the year—a cold, rough day, and a high wind was blowing. Just outside the city I noticed a big bull-thistle, and on this thistle was a bumblebee trying to extract honey from the blossom. The wind blew the thistle every which way, but the bumblebee stuck. I have come to the conclusion that persistence is characteristic of everything in New Hampshire, whether men or bumblebees."

Hang On (357)

Hang on! cling on! No matter what they say,
Push on! sing on! Things will come your way;
Sitting down and whining never helps a bit;
Best way to get there is by keeping up your
grit.

Don't give up hoping when the ship goes down;
Grab a spar or something—just refuse to
drown;

Don't think you're dying just because you're
hit;

Smile in the face of danger, and hang to your
grit.

Folks die too easy—they sort of fade away;
Make a little error and give up in dismay;
Kind of man that's needed is the man of ready
wit

To laugh at pain and trouble, and keep his grit.
—L. E. Thayer.

Strengthened by Persistence (358)

As two friends were together on the St. Lawrence River among the Thousand Islands, one remarked: "Have you thought that all these islands are hindrances and interruptions to the flow of this river? They are really in the way. The river had to make its channel around them. But the result is that we have such beauty as has made this place one of the attractive spots of the world." Are we making our way around the hindrances and difficulties that beset our path in such a spirit that our characters are being strengthened and beautified?—New Century.

If It Keeps Running (359)

Every once in a while I am told that such and such a brilliant young man or woman has come into our congregation, and that he or she will be likely to prove a great acquisition. I confess that it is a bait at which I nibble less than I used to. If I want a light to read by, I would rather have a good long tallow dip than a streak of lightning. A very small river will carry a good deal of water to the sea if it keeps running.—Dr. Charles H. Parkhurst.

Side-Track (360)

When freight is delayed upon the railroads we say it is "side-tracked." Recent experience in trying to revive some churches that have only "a name to live" have brought this term often to mind. In looking over almost any of the older churches for workers, every pastor or evangelist must be impressed with the thought that there are too many of the members whom we report each year, who are on the side track. They are not entirely aloof from the church, but they are not on the main track—they are making no real progress. They began well in some glorious revival when scores were reported as converted, and they gave for a time brilliant promises. They seemed to run well for a season as did the Christians of Galatia, but they were hindered and obeyed not the truth, and were switched off upon some side track.—Rev. S. S. Rogers.

Keep Kicking (361)

Once upon a time two frogs that had been living in comfort and ease in a cool pond of water were accidentally scooped up by a milkman in a bucket of water, which he poured into his can in order to give his milk more body and thereby increase his revenue. The frogs were astonished to find themselves in an unknown element, in which it was not possible to support life, and they had to kick vigorously in order to keep their heads above the milk. One of them, being disheartened by being shut up in the dark, in an element entirely new to him, said: "Let's give it up and go to the bottom; it's no use kicking any longer." The other said: "Oh, no, let's keep kicking as long as we can, and see what the outcome will be. Maybe things will change presently." So one frog gave it up and went to the bottom. The other kept kicking, and when the milkman got to town and opened his can, behold the frog had kicked out a lump of butter large enough to float him and he was sitting on it comfortably. Moral:—Keep kicking.

Perseverance (362)

"Do you want a boy?" he asked of the magnate of the office, standing before him cap in hand. "Nobody wants a boy," replied the magnate. "Do you need a boy?" asked the applicant, nowise abashed. "Nobody needs a boy." The boy would not give up. "Well, say, mister," he inquired, "do you have to have a boy?" The magnate collapsed. "I'm sorry to say we do," he said, "and I guess you're about what we want."

Don't Let Go (363)

These words were well illustrated by a venturesome little six-year-old boy who ran into the forest after a team and rode home upon the load of wood. When asked by his mother if he was not frightened when the team came down a very steep hill, he said: "Yes, a little; but I asked the Lord to help me, and hung on like a beaver."

Perseverance of Saints (364)

Mr. Spurgeon, preaching on the perseverance of the saints, after affirming that the Christian may lapse many times from his integrity without being ultimately lost, says: "The believer, like a man on ship-board, may fall again and again on the deck, but he will never fall overboard."

Endurance (365)

Some horses can travel a mile in three minutes, but have difficulty in trotting seven miles an hour. They are all right for the race course, but they are no account for the road. Some men in the church can trot a mile in three minutes in a revival meeting, but they can not make seven miles an hour in a prayer meeting. They are race-course Christians. They are good for a dash, but very poor for a long pull.

Hold Fast Is Better (366)

I remember as a boy often hearing the saying: "Brag is a big dog, but Hold-fast is better." Oliver W. Holmes has put the same

thought into a somewhat homely but very practical couplet, when he says:

"Stick to your aim; the mongrel's hold will slip,
But only crowbars loose the bull-dog's grip."

After a great snowstorm a little fellow began to clear a path before the door with nothing but a small kitchen shovel to work with. "How do you expect to get through that drift?" asked a gentleman passing. "By keeping at it," cheerfully exclaimed the little fellow, "that's how." Yes, and that is the secret of mastering almost every difficulty. Keeping at it—that's how.

"Hard pounding, gentlemen," said Wellington at Waterloo, "but we will see who can pound the longest."

Everyone admires a determined and persistent man. Marcus Morton ran sixteen times for governor of Massachusetts. At last his opponents voted for him from sheer admiration of his pluck, and he was elected by one majority. Successful men it is said owe more to their perseverance than to their natural powers. "How long did it take you to learn to play?" asked a young man of Geradini. "Twelve hours a day for twenty years," replied the great violinist. Lyman Beecher's father, when asked how long it took him to write his celebrated sermon on the "Government of God," replied, "About forty years."

"General Taylor never surrenders," said old "Rough and Ready" at Buena Vista, when Santa Anna with 20,000 men offered him a chance to save his 4,000 soldiers by capitulation, and all the world honors him for his victory.

But if this persistent endurance, this staying power, is indispensable in all secular pursuits so is it even more noticeably necessary in the spiritual life. Here too we need the never surrender spirit, the power of persistency of purpose. Carlyle has said, "Every noble work seems at first impossible." But, we may add, the seeming does not make it so. Success often depends on knowing just how much effort it will take in order to succeed. It is better to know, even if it does call for courage.—H.

Encouraged to Persist (367)

We should be encouraged to persistence in good by the knowledge that each victory will make us stronger for the next. Christ's way of helping us is not by sheltering us from all conflict. All the best things in life lie beyond the field of struggle and can be obtained only by overcoming.

"He who hath never a struggle hath never a victor's palm,

And only the toilers know the sweetness of rest and calm."

Besides there is a way of so meeting the temptations and difficulties of life as really to get benefit and blessing from them. Rightly meeting and victoriously resisting ever puts new fiber into the soul. The Indians have a saying that when a warrior kills a foe the spirit of the vanquished enters into the victor's heart and adds new strength for every future struggle. It is verily true, in this battle of life, that we grow stronger through our struggles and victories. Each difficulty conquered, each hindrance subdued adds strength for every

coming contest. Opposing circumstances create strength. Opposition gives us greater power of resistance. To overcome one barrier gives us added ability to overcome the next. Each right decision you make makes a right decision easier next time. Each temptation overcome makes overcoming easier for every future temptation; and this is certainly a great encouragement toward patient continuance in well doing.—H.

"Heaven and Our Sainted Ones," published by Rev. E. W. Pfaffenberger, Boonville, Mo., price ten cents, is a booklet with the purpose of comforting troubled hearts. There are several most touching incidents that will comfort the sorrowing, for where one travels the solitary path of grief, the fact that others have gone that way sheds some light on the way.

The booklet is commended by Dr. Spencer of the Central Christian Advocate and others.

'WARE SHOALS!

A correspondent writes the British Sunday School Chronicle dealing with the enormously important question of the relation of the individual to the imperialistic conception of the State. The Chronicle comments as follows, and we have emphasized some points that should not be overlooked by Americans: The problem is as old as the State itself, and its solution as far off as ever. There is an undeniable truth in the contention that the ethics of the individual cannot be transferred to the community. The refusal to recognize this on the part of the individual does not alter the fact. The trouble begins when the changed relationship is used to destroy the very essence of morality and religion. There is an undeniable danger at the present time of Great Britain becoming Prussianized in its efforts to destroy Prussianism, but our feeling is that the danger is greatly overrated. **We are all consenting in the present emergency to many things that if any Government tried to perpetuate would bring instant revolution.** Further, the spirit and methods that brought about the war are creating an enormous recoil that in itself is the best guarantee of a better world, and though true Christians are undoubtedly few, they are not "a negligible quantity." Christian civilization will be saved by the remnant, and the Holy Seed has got a vitality in it that no power of evil can destroy. Nor do we believe that the modern world is hostile to the kingdom of God. On the contrary, we hold that behind the unrest and revolutionary tendencies of the present day, which have been enormously increased by the war, there is the will of Christ. **The Church has succeeded better than she knows, and it is the leaven of her own teaching which has created demands greater than her members at present have power and vision enough to satisfy.**

A good story was once told of Bishop Donahue of Wheeling, W. Va. Several years ago, when bicycling was all the rage, the bishop attempted to learn. Of course, mishaps followed. Some days later a friend, who had seen the bishop performing feats on a wheel, asked, "Bishop, do you wheel now?" "Certainly," replied the witty dignitary. "I am Bishop of Wheeling."

THE HOMILETIC YEAR—FEBRUARY

G. B. F. HALLOCK, D. D.

LINCOLN'S BIRTHDAY WASHINGTON'S BIRTHDAY

LINCOLN'S BIRTHDAY

Born February 12, 1809

In these days of war there is a revival of the study of Lincoln. Leading men in our Government are getting light and guidance from a study of his character and ways of conducting war and from his attitude of determination. Mr. Carpenter, the artist, once asked the President how General Grant compared with other officers of the army. "The great thing about Grant," said he, "is his perfect coolness and persistency of purpose. I judge he is not easily excited, which is a great element in an officer, and he has the grit of a bull-dog! Once let him get his 'teeth' in, and nothing can shake him off." It is a very important thing today, in war and out of it, that we shall have men of perfect coolness and persistency of purpose, with the grit of a bull-dog.

We also need men who do not rate their enemies too high. We need to be prepared, but not to be scared. A visitor once anxiously asked Mr. Lincoln how many men the rebels had in the field. The President replied very seriously, "Twelve hundred thousand, according to the best authority." The interrogator paled and ejaculated, "Good heavens!" "Yes, sir, twelve hundred thousand—no doubt of it. You see, all the generals, when they get whipped, say the enemy outnumbers them from three to five to one, and I must believe them. We have four hundred thousand men in the field, and three times four make twelve. Don't you see?"

It is a bad plan for a man as general or as Christian to spend much time counting the enemies. One, with God, is always a majority.

Suggestive Texts and Themes (368)

Lincoln, the American Great-Heart: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." Ex. 18:21.

The Serviceable Life: "Remember unto me, O my God, for good, all that I have done for this people." Neh. 5:19.

Lincoln's Growth Under Pressure: "Cast down but not destroyed." 2 Cor. 4:9.

Prayer for the Nation: "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem." Ps. 51:18.

Lincoln's Patriotism: "Zebulun was a people that jeopardied their lives unto the death." Judges 5:18.

Lincoln, a Lover of Peace: "Seek peace and pursue it." Ps. 34:14.

Lincoln, the Emancipator: "The same did God send to be a ruler and deliverer." Acts 7:35.

Great by Great Service: "Whosoever will be great among you, let him be your minister, and

whosoever will be chief among you, let him be your servant." Matt. 20:26,27.

The Memory of Lincoln: "The memory of the just is blessed." Prov. 10:7.

The Character of Lincoln: "As a man is, so is his strength." Judges 8:21.

A Short Practical Sermon (369)

On a certain occasion, two ladies from Tennessee came before the President, asking the release of their husbands, held as prisoners of war at Johnson's Island. One of the ladies urged that her husband was a religious man. When the President ordered the release of the prisoner, he said to this lady:

"You say your husband is a religious man; tell him, when you meet him, that I am not much of a judge of religion, but that in my opinion the religion which sets men to rebel and fight against their Government, because, as they think, that Government does not sufficiently help some men to eat their bread in the sweat of other men's faces, is not the sort of religion upon which people can get to heaven."

This is a day when men need to learn that there is no religion in disloyalty to the Government and the nation.—H.

On the Lord's Side (370)

No nobler reply ever fell from the lips of a ruler, than that uttered by President Lincoln in response to the clergyman who said that he hoped "the Lord was on our side."

"I am not at all concerned about that," replied Mr. Lincoln, "for I know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side."

A Soldier that Knew no Royalty (371)

Captain Mix, the commander of the President's bodyguard, said that on their way to town one sultry morning from the Soldier's Home, they came upon a regiment marching into the city. A "straggler" was asked by the President: "My lad, what is that?" referring to the designation of his regiment.

"It's a regiment," said the soldier, curtly. "Yes, I see that," rejoined the President, "but I want to know what regiment."

"—Pensylvania," replied the man in the same tone, looking neither to the right nor the left.

As the carriage passed on, Mr. Lincoln turned to Captain Mix and said, with a merry laugh, "It is very evident that chap smells no blood of 'royalty' in this establishment."

It is evident that there was no autocracy in America in those days. Autocracy all over the

world is to end and the reign of the people is to come. As our President expresses it, the world is to be made safe for democracy. If it is, it will mean untold blessings to all mankind, even to our enemies who are struggling against it now.—H.

Lincoln's Consideration. (371a)

Lincoln could not allow a soldier to be more polite than himself. "I was always touched," says Mr. Carpenter, "by the President's manner of receiving the salute of the guard at the White House. Whenever he appeared in the portico, the first glimpse of him was, of course, the signal for the sentinel on duty to 'present arms,' and 'call out the guard.'"

"This was always acknowledged by Mr. Lincoln with a peculiar bow and touch of the hat, no matter how many times it might occur in the course of a day; and it always seemed to me as much a compliment on his part to the devotion of the soldiers, as it was a sign of duty and deference on the part of the guard."

No Royal Dignity (372)

An old Englishman who resided in Springfield, Illinois, hearing the results of the political convention at Chicago, could not contain his astonishment. "What!" said he, "Abe Lincoln nominated for President of the United States? Can it be possible! A man that buys a ten cent beefsteak for his breakfast, and carries it home himself!"

Never Encouraged Litigation. (372a)

Mr. Lincoln never made his profession lucrative to himself. It was very difficult for him to charge a heavy fee to anybody, and still more difficult for him to charge his friends anything at all for professional services. To a poor client, he was quite as apt to give money as to take it from him. He never encouraged the spirit of litigation. Henry McHenry, one of his old clients, says that he went to Mr. Lincoln with a case to prosecute, and that Mr. Lincoln refused to have anything to do with it, because he was not strictly in the right. "You can give the other party a great deal of trouble," said the lawyer, "and perhaps beat him, but you had better let the suit alone."

Without Their Consent (373)

In one of Lincoln's early speeches against slavery he said: "My distinguished friend (Stephen A. Douglas) says, it is an insult to the emigrants to Kansas and Nebraska to suppose they are not able to govern themselves. We must not slur over an argument of this kind because it happens to tickle the ear. It must be met and answered. I admit that the emigrant to Kansas and Nebraska is competent to govern himself, but (the speaker rising to his full height), I deny his right to govern any other person without that person's consent." That touched the very marrow of the matter, and revealed the whole difference between Lincoln and Douglas.

That is a problem that confronts European diplomacy today. The heads of governments might yet learn something from Lincoln.—H.

He Got Away (374)

A party of gentlemen, among the tumbling ruins of the Confederacy, anxiously asked Mr. Lincoln what he would do with Jeff. Davis.

"There was a boy in Springfield," replied Mr. Lincoln, "who saved up his money and bought a 'coon,' which, after the novelty wore off, became a great nuisance.

"He was one day leading him through the streets and had his hands full to keep clear of the little vixen. At length he sat down on the curb-stone, completely fagged out. A man passing noticed the lad's disconsolate appearance, and asked what was the matter.

"'Oh,' was the reply, 'this coon is such a trouble to me!'"

"'Why don't you get rid of him, then?' said the gentleman.

"'Hush!' said the boy; 'don't you see he is gnawing his rope off? I am going to let him do it, and then I will go home and tell the folks that he got away from me!'"

To the Women of America (375)

At a fair for the benefit of the soldiers, held at the Patent Office, in Washington, Mr. Lincoln said to the visitors: "In this extraordinary war extraordinary developments have manifested themselves, such as have not been seen in former wars; and among these manifestations nothing has been more remarkable than these fairs for the relief of suffering soldiers and their families. And the chief agents in these fairs are the women of America. I am not accustomed to the use of language of eulogy; I have never studied the art of paying compliments to women; but I must say that if all that has been said by orators and poets, since the creation of the world, in praise of women, were applied to the women of America, it would not do them justice for their conduct during the war. I will close by saying, God bless the women of America!"

The women are proving themselves as loyal and industrious and self-sacrificing and efficient today.—H.

Safe for Democracy (376)

During the Rebellion an Austrian Count applied to President Lincoln for a position in the army. Being introduced by the Austrian Minister, he needed, of course, no further recommendation; but, as if fearing that his importance might not be duly appreciated, he proceeded to explain that he was a Count; that his family were ancient and highly respectable; when Lincoln, with a merry twinkle in his eye, tapping the aristocratic lover of titles on the shoulder, in a fatherly way, as if the man had confessed to some wrong, interrupted in a soothing tone, "Never mind; you shall be treated with just as much consideration for all that?"

Cutting Red Tape (377)

"Upon entering the President's office one afternoon," says a Washington correspondent, "I found Mr. Lincoln busy counting greenbacks.

"'This,' said he, 'is something out of my usual line; but a President of the United States has a multiplicity of duties not specified in the

Constitution or acts of Congress. This money belongs to a poor negro who is a porter in the Treasury Department. He is now in the hospital with the small-pox and could not draw his pay because he could not sign his name. I have been at considerable trouble to get it for him, and have at length succeeded in cutting red tape. I am now dividing the money according to his wish; and he proceeded to indorse the package very carefully."

No one witnessing the transaction could fail to appreciate the goodness of heart which prompted the President of the United States to turn aside for a time from his weighty cares to succor one of the humblest of his fellow-creatures in sickness and sorrow.

Lincoln's Early Life (378)

"My early history," said Mr. Lincoln to J. L. Scripps, "is perfectly characterized by a single line of Gray's Elegy:

"The short and simple annals of the poor.'"

A gentleman who knew Mr. Lincoln well in early manhood says: "Lincoln at this period had nothing but plenty of friends."

On one occasion at Washington, several gentlemen were introduced to the President. One gave his name as "Cruikshank." "That reminds me," said Mr. Lincoln, "of what I used to be called when a young man—'Longshanks!'"

A prominent writer says: "Lincoln was a child-like man. No public man of modern days has been fortunate enough to carry into his manhood so much of the directness, truthfulness, and simplicity of childhood as distinguished him. He was exactly what he seemed."

Oh! For Another Lincoln (379)

Born as lowly as the Son of God, in a hovel; reared in penury, squalor, without graces actual or acquired; without name or fame or official training, it was reserved for this strange being, late in life, to be snatched from obscurity, raised to supreme command at a supreme moment, and intrusted with the destinies of a nation.

The great leaders of his party, the most experienced and accomplished public men of the day, were made to stand aside, were sent to the rear, while this strange figure was led by unseen hands to the front and given the reins of power.

To say that during four years, carrying with them such a weight of responsibility as the world never witnessed before, he filled wisely the vast space allotted to him, is to say that he was inspired by God, for nowhere else could he have acquired the wisdom and the virtue.

Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scotch plowman and stayed the life of the German monk? God, God and God alone! As surely as these were raised up by God, so was Abraham Lincoln.

A thousand years hence no drama, no tragedy no epic poem will be filled with greater wonder or be followed by mankind with deeper feeling than that which tells the story of his life and death.—Henry Watterson.

A Lincoln Talk to Children (380)

President Lincoln guided our country through hard, sad days. Busy as he was, he was never too busy to help anyone who was in trouble. He loved his own children dearly, and he had room in his heart for all children, and they loved him in return. "Tad," was his son, a little fellow devoted to his father. One day President Lincoln was busy in the White House, talking to a soldier, who had brought him important news from the war. There came a tapping on the office door. The President paid no attention, and, still the tapping went on. At last the President and the soldier heard a boy's voice calling, "It's Tad, Father! Unfasten the door!" When the President opened the door there was little Tad, all ready for bed. The President brought him over to the table, and took Tad's little hand in his, and began to hit it gently on the table.

"You forgot how to signal, didn't you?" said the President. "This is the way to telegraph me when you want to come in,—three quick raps, followed by two slower ones." Soon Tad had the signal right, kissed his father and ran off happily to bed.

Never too busy to be kind! That was one of the reasons why people loved President Lincoln, why this country sorrowed so bitterly when he was shot by a cruel bullet.

While he was a poor young lawyer in Springfield, he was going to his office one morning when he saw a little girl crying at the door of one of the houses. Lincoln stopped to see what was the matter. She sobbed out her story. She was going to visit a little friend of here in another town. It was to be her first ride on the train, and the expressman had not come for the trunk!

Mr. Lincoln lifted the trunk onto his shoulders and started off, calling to the little girl to "come along." They just caught the train. No wonder the little girl never forgot him! A great, brave, noble man he was,—never too busy to be kind.

Coming to the Father by the Son (381)

Hon. John G. Cooper, an Ohio Congressman, said: "Once during the Civil War, the Army of the Potomac was about 20 miles south of Washington. A private soldier from Pennsylvania received a letter from his home saying: 'Your wife is dying, do come and see her.' An order had just been issued that no more furloughs should be granted to either privates or officers of the Army of the Potomac. That night the soldier slipped through the lines and walked to Washington and to the White House. The guard refused him admittance.

"The soldier turned away weeping. A little boy ran up to him, saying, 'Soldier, what is the matter? Why do you cry so?' 'I need to see the President. My wife is dying; oh, what shall I do?' The boy said, 'I can take you to the President; he is my papa.' But the guard refused to let them pass. Just then Mr. Lincoln came to the door and little Tad called, 'Papa, papa, this soldier is a friend of mine. The guard will not let him pass. He needs to see you, papa; do see my soldier.'

"Mr. Lincoln said: 'Guard, let the boy and the soldier come to me,' and soon the soldier was sent on to his home in Pennsylvania.

WASHINGTON'S BIRTHDAY

Born February 22, 1732

"First in war, first in peace, and first in the hearts of his countrymen." Perhaps in all the range of literature there could be found no better words to describe the man of whom they were spoken, George Washington, than the words here quoted. Whenever an American speaks of great statesmen or great generals, consciously or unconsciously, he has in mind the one man who did more than any other to found the American Republic and create a firm foundation on which to start her on her victorious and glorious career.

Washington lived only sixty-seven years—1732 to 1799—but in that time he accomplished a wonderful work. He helped to wrest the colonies from France and the Indians; he led the forces of the revolutionists to victory through one of the bitterest wars in history; by his wisdom and prudence, as president of the newly created republic for two terms, he gave her a basis of sound government; and by his life, both public and private, he has given us ideals, ambitions, and glorious visions of the future.

One of his biographers has well said, "He was the one man capable of leading a forlorn army in the revolution, of presiding over the destinies of the young republic, and of taking a sure place among the few great heroes of all time."

Liberty is coming to be a great word. It seemed to slumber for a time, but the present war is reviving the word in a great sense. This is a good time to study anew the life and principles of Washington. Our country went into the Spanish war, or Cuban war, for the sake of this principle. It is now in a far more awful war for the sake of the same principle—"to make the world a safe place for democracy." Let us lead our people as far as possible to spiritualize patriotism.

Suggestive Texts and Themes (382)

Washington the Model Citizen: "Wherefore then were ye not afraid to speak against my servant Moses?" Num. 12:8.

Washington as a National Asset: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2.

The Foresight of Washington: "Yea, thou shalt see thy children's children, and peace upon Israel." Psa. 128:6.

Washington as a Leader: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." Ex. 18:21.

Washington a Man of Loftiest Purposes: "The Lord spake with Moses face to face." Ex. 33:11.

The Ever Growing Influence of Washington: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

The Living Name: "The memory of the just is blessed, but the name of the wicked shall rot." Prov. 10:7.

A Study of Heroes: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Zech. 4:6.

State Religion and Morality (383)

The Father of his Country placed a high estimate on the value of religious influence as a saving force in the State. Note his words:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. Vainly would a man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume can not trace all their connections with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligations desert the oaths."

Loving Peace, a Good Soldier (384)

When we compare Washington with the heroes of Hebrew history, warriors, judges, lawgivers, or with the ideal pictures of them in psalm or chronicle, we find that as a man, apart from his home and offices, Washington is worthy to receive our commemoration, while above all we give praise to God for his gift to our nation. Washington was first in peace. He loved not war, and would, if possible, have "lived peaceably with all men." Yet when called to be a soldier, St. Paul's description of a good one fitted him admirably.

In these days, while loving peace let us be good soldiers.

He loved his trees, his flowers, and the yields
Of lush green meadows, and the harvest-fields.
The soul within him yearned for paths of peace.
His prayer was ever that grim war might
cease;

That back once more, there in his vernal
bowers,

He might enjoy the rest of tranquil hours,
And train his vines, and till his fertile lands
With his own hands;

That where the tocsin sounded there might
swell

The mellow chimes of some cathedral bell
To summon man from toil.

For warlike spoil

He had no temper, yet at duty's call

Wife, home, and flowers, peace and comfort, all
He sadly left, lest honor be undone,
Nor e'er know rest again. O Washington!

No crown of gold alight with jeweled sheen
Adorns your brow, but one as fresh and green
As were the scenes you loved—the laurel leaf,
The diadem of our unselfish chief!

—John Kendrick Bangs.

English Tribute to Washington (385)

When the one hundredth anniversary of Washington's death was observed at Mount Vernon, December 14, 1899, the lamented Presi-

dent McKinley delivered the address. Wreaths of oak and evergreen were sent from England by the Earl of Londesborough to be placed upon Washington's tomb, and accompanying the wreaths was a poem of four verses, embodying an English tribute to Washington, written by Rev. Richard Wilton, Canon of York, and Chaplain to the Earl of Londesborough. We quote the first two of the verses:

"An English wreath we fain would lay
Upon this mighty tomb today—
Of laurel, ivy, oak, and yew,
Which drank the English sun and dew
On far-off Yorkshire's grassy sod;
Where once—we boast—his fathers trod,
Whom East and West unite to praise
And crown with never fading bays.

"O Washington, thy symbol be
The oak for strength and constancy;
For grandeur and for grace of form,
For calmness in the stress and storm,
The monarch of the forest thou!
To thee the generations bow;
And under thy great shadow rest,
Forever free, forever blest."

Washington's Americanism (386)

No wonder that Washington left money to establish a national university, for he wrote, "It has always been a source of regret with me to see the youth of these United States sent to foreign countries for the purposes of education, often before their minds are formed."

Baseless Legend (387)

In the scholarly "Washington the Soldier," by General Henry B. Carrington of the United States regular army, the baseless legend of the commander-in-chief's profanity at Monmouth is effectually disproved. We may be ever grateful to God for the leader he gave us. Greater even than Washington the engineer, soldier, statesman, or sage, was Washington the American, the Christian.

Washington's Enterprise (388)

Washington was enterprising. The true American possesses this quality in a marked degree. He has within him the spirit that makes things go. He is constructive. He has cleared the forest, tunneled the mountain, penetrated the earth for its hidden treasure, built up a government, the corner-stone of which is liberty, and the arch, the rights of man. Washington excelled in the constructive work of this nation. We know something of him as a farmer, who was ambitious to make Mount Vernon the leading plantation of Virginia. He studied the best methods of farming. He sought to have all the equipment necessary to carry on his work. He had a blacksmith's forge, a carpenter's shop, a spinning house, and a flour mill on his plantation. He fashioned new implements for the field with his own hands. He visited his slaves and took a kindly interest in them in times of need or sickness. He excelled in his work because he had the spirit of enterprise and because he had system. He did the duty at hand to the

very best of his ability. His system in work enabled him to find much time for all kind of helpful sports. All this places Washington among those who are known as Americans. He therefore belongs to this age because he is a worthy example of all who would make the most of themselves, and also seek the happiness of others.

The Ideal American (389)

There is a distinctively American character, and there ought to be an ideal American. Our list of heroes numbers distinguished soldiers, illustrious statesmen, successful business men, and men whose private lives were above reproach; but the verdict of history is, that the man who combined into one character the marvelously varied qualities that must exist in the American ideal, was Washington.

Beloved Washington (390)

Unfurl the banner to the breeze, the glorious stripes and stars!
Remember what it meant to those who perished in our wars!

The trumpet's peal, the rattling drum, the shrill tones of the fife,
Revive the fading memories of days of bloody strife.

Remember freedom's priceless cost, remember those who died,
Place Bunker Hill and Arlington, in memory, side by side.

Chant once again the old sea song, the little Mayflower band
Sang years ago, with bowed, bared heads, on Plymouth's barren sand.

Kneel once again and kiss the Rock, on which our Fathers prayed,
And raised the Temple Beautiful, on sure foundations laid.

But keep a niche in Freedom's shrine, for Freedom's favorite Son,
The wise and silent patriot, Beloved Washington!

—John B. Appel.

Celebrating Washington's Birthday (391)

To the Veterans of the Civil War and kindred military organizations the birthday of Washington, the first Commander-in-Chief of the United States Army, has always been a day of special significance. Camp fires, with their reminiscences of war time, and reunions with their social cheer and pleasures, mark the programme of the day. A feature of the G. A. R. programme is the annual roll-call, many responses being made through the mail, because the aged veterans are too feeble to attend in person. With military organizations, such as the old First City Troop, of Philadelphia, which was Washington's escort, it is a sacred duty to parade, if only for a short distance, on Washington's Birthday. On this day, too, the armories in the various cities are scenes of social festivities.

At Washington's Death (392)

When Washington died, Napoleon Bonaparte, then the first consul of France, announced his death to his army, and ordered all the standards and flags throughout the nation to be bound with crepe for ten days; and, what was more significant, the great British fleet, lying off the English coast, placed its flags at half-mast.

The Cherry Tree Story (393)

Is the immortal cherry tree story true or untrue? To believe or not to believe—that is the question. So far as the fair fame of George Washington is concerned, it does not matter an iota. That is fixed, a star of the first magnitude. Doubtless there are many good persons who trust fondly that little George hacked the tree with his hatchet and owned up. On the other hand, there are many equally good persons who believe that George never owned a hatchet, that there never was a cherry tree in Papa Washington's garden and that the hacking was a lubrication of a hack writer.

We know who first published the story. "Parson" Weems—Rev. Mason Locke Weems—one of Washington's earliest biographers, did that. But it seems that the story did not appear until the fifth edition of the parson's book, which was first published in 1800, two years after Washington's death, under the quaint title of "A History of the Life and Death, Virtues and Exploits of General George Washington, Faithfully Taken From Authentic Documents."—Robertus Love.

Washington (394)

The birthday of Washington ought never to pass without the reverent mention of his name. Not every nation has such a name as his at the head of its roll of honor. Happy, and reverently proud, may that nation be which looks back to such a man, and calls him the father of his country. Well was it said of him, "Providence left him childless, that the nation might call him father."

We have passed the first period in our judgment of Washington. We no longer compare him with his contemporaries to his disadvantage as was done in his own day. We have passed the second period in which he was lauded to the skies as a man almost greater than humanity. We have come to the time when we can judge him dispassionately. The material is all in hand for a judgment of the man. And he stands the test. Human, and with the weakness of humanity, he was grandly noble, a fit leader of the people in his day, and a fit example of private virtue and public probity for days that have followed.

BRIGHT STUNT FOR A SOLDIER PARTY.

In hundreds of churches all over this land the soldier boys are being entertained by churches. The uniformed men are a bright lot of fellows and here is something to amuse them. It is not only good fun, but its worth doing for its own sake. Here it is:

A Novel Brain Test.

"When a professor of psychology at one of the large universities recently put his freshmen pupils through the brain test here set

forth, his purpose was to find out how many of the young men measured up to a certain standard of mental capacity and concentration; but at the same time he unwittingly supplied material for one of the most amusing evening entertainments that a host could offer to a gathering of friends.

"He presented the following series of questions and announced that the questions were to be answered as the reader went over them for the first time. He specified one minute as the time in which a pupil should accomplish the work if he was to attain the mark of one hundred.

"Arm yourself with a pencil and answer the questions as you read them for the first time. Place the correct answer in the blank space that follows each question, and make careful record of the time consumed in accomplishing the task. Here is the test:

"With your pencil make a dot over any one of these letters, F, G, H, I, J, and a comma after the longest of these three words: boy—mother—girl. Then if Christmas comes in March, make a cross right here . . ; but if it does not, pass along to the next question and tell where the sun rises. If you believe that Edison discovered America, cross out what you last wrote; but if it was some one else, put in a number to complete this sentence: 'A horse has . . . feet.' Write yes, no matter whether China is in Africa or not . . . ; and then give a wrong answer to this question: 'How many days are there in a week?' Write any letter except G just here . . . , and then write no if two times five are ten Now if Tuesday comes after Monday, make two crosses here . . . ; but if it does not, make a circle here . . . or else a square here Be sure to make three crosses between these two boys' names: George . . . Henry. Notice these two numbers 3,5. If iron is heavier than water, write the larger number here . . . , but if iron is lighter than water, write the smaller number here Show by a cross when the nights are longer: In summer? . . . in winter? Give the correct answer to this question: 'Does water run uphill?' . . . ; and repeat your answer here Do nothing here ($5 \times 7 = \dots$), unless you skipped the preceding question; but write the first letter of your first name and the last letter of your last name at the ends of this line.

"At a party you can use the test to excellent advantage by making a contest of it. Have double or triple-spaced typewritten copies and distribute them, folded, among the guests.

Start the guests all at the same time, and to the first person who turns in a correct set of answers award a small prize. Typewritten copies of the test postpaid, \$1 per 100. Cleveland Multigraphing Co., 701 Caxton Bldg., Cleveland, O.

School Caste.

The consecrated boy or girl will not belong to a clique that turns aside from schoolmates, almost despising them. That is the spirit of Hindoo caste. It is unchristlike. It utterly destroys one's influence as a Christian. Like Kipling's Kim, we must be friends with all the world.

PRAYER MEETING DEPARTMENT

The Mid-Week Service. Different Prayers.

Three doors there are in the temple
Where men go up to pray,
And they that wait at the outer gate
May enter by either way.

There are some that pray by asking;
They lie on the Master's breast,
And, shunning the strife of the lower life,
They utter their cry for rest.

There are some that pray by seeking;
They doubt where their reason fails,
But their mind's despair is the ancient prayer
To touch the print of the nails.

There are some that pray by knocking.
They put their strength to the wheel
For they have not time for thoughts sublime;
They can only act what they feel.

Father, give each his answer,
Each in his kindred way;
Adapt thy light to his form of night
And grant him his needed day.
—William Watson.

I. NIGHT AND MORN.

Psalm 3.

Expository Notes.

As you turn over the pages of the Book of Psalms two contrasted ideas appear over and over, the thoughts of distress and relief, of peril and rescue. Sometimes it seems to be personal trouble and suffering and its relief, and sometimes it is rather national distress and peril with rescue for a people not a person. Connected with the thought of trouble and peril is the idea of prayer to God for help or the expression of trust in him, of confidence in his wisdom and goodness through whatever suffering must be endured. While linked with the rescue and deliverance are the grateful praises of the man or nation.

In the third psalm we have all these elements. Then back of the inner experience of trouble and deliverance we have a suggestion of outward surroundings which heighten the general effect. The gloom of the first stanza is increased by the shades of falling night. The number of the enemies, and the central position of the speaker—"rise up against me"—suggest a time of national peril and that the speaker is the king. The traditional belief is expressed in the title, that this was written by David at the time of Absalom's rebellion.

The first two verses show the extent and depth of the peril, widespread and apparently beyond help. Then come two verses of trust and prayer. The thought of Jehovah as "a shield about me," is a natural metaphor for a warrior-poet. And the memory of the obscure shepherd lad of Bethlehem doubtless inspired the phrase, "the lifter up of my head." The tense of the verbs in verse four—"cry" and "answereth" in the Revision which best gives the force of the original—suggests not some one deed but a repeated or habitual action.

Verse five is the pivotal verse on which the psalm turns. With the first line the darkness deepens, the night comes, and the wearied and perplexed sufferer falls asleep. With the last line the morning breaks, with the light comes new vigor, new courage, a new consciousness of the presence of a Divine ally. The depression of the first stanza is replaced by exultation over victory, complete and thorough. And the psalm ends with a shout of gratitude to Jehovah for his goodness to his people.

In this psalm we may see the daily drama of weariness and recuperation that the regular succession of night and day brings to thousands of worried souls and exhausted bodies. As in-

dividuals, we may see in this psalm encouragement that, if in trouble we call unto Jehovah, he will hear us, sustain us, and deliver us. So also as nations, in this greatest crisis the world has ever known, in darkness and with desperate foes, we may look to the Lord for help and courage and deliverance, confident that over all God reigns and not Satan.

Plan for Our Meeting.

Have the two stanzas of the psalm read by two persons who can read with expression. Divide at the middle of the fifth verse. Let the pastor explain the situation in general and the verses as especial phrases. Then ask the same two persons to read the stanzas again. Enlarge upon the application to the present situation in the world.

Thoughts on the Theme.

God in World Affairs.—Charles Kingsley, speaking of the remarkable movement of the wild tribes of Europe against Rome, says: "And now, gentlemen, was this vast campaign fought without a general? If Trafalgar could not be won without the mind of Nelson, or Waterloo without the mind of Wellington, was there no one to lead these invincible armies on whose success depended the future of the whole human race? Did no one marshal them in that impregnable convex form from the Euxine to the North Sea? Did no one guide them to the great strategic centers of the Black Forest and Trieste? Did no one cause them—blind barbarians without maps or science—to follow those rules of war without which victory in protracted struggle is impossible and, by the pressure of the Huns behind, force on their flagging myriads, which their simplicity once fancied beyond the power of mortal man? Believe it who will, I cannot."

* * *

The capture of Constantinople in 1453 by the Turks seemed the death knell of Europe, of Christianity. But rather it was its new birth, for the scholars fleeing thence carried seeds of culture that soon made all Italy and France and Spain and England alive with the Renaissance and the Reformation. In the affairs of Christ's invisible kingdom, as well as in the history of recent events, after the irresistible drive through Belgium and France, fifteen miles from Paris comes the battle of the Marne. Don't give up everything too soon!

* * *

When the news of the assassination of President Lincoln reached New York City, there was tremendous excitement. Crowds filled the streets, while an immense throng gathered before a hotel where bulletins were being read from a balcony overhanging the street. The only thing lacking to turn the crowd into a property-destroying mob was a leader. At length some one cried, "The 'World'; the office of the 'World,'" which was suspected of being strongly pro-slavery in its attitude. Instantly the crowd was in motion. At this critical moment a man stepped out on the balcony holding a small American flag in his hand, which he waved for silence. The crowd paused a moment, and the man, speaking in a clear voice, vibrant with an emotion which carried his message to the very edge of the vast throng, said, "Fellow citizens! Clouds and darkness are round about Him. Justice and judgment are the habitation of his throne. Fellow citizens, God reigns, and the government at Washington still lives." That speaker was James A. Garfield. Under the spell of that message the great mob quietly dispersed. God rules. His throne is the center of all history. In the midst of all the horror and appalling conditions attending the great European war, the believer in the sovereignty of God reads with assurance that the most high God rules in the kingdom of men.

II. THE TEN WORDS.
Ex. 20:3-17; Deut. 5:7-21.
Expository Notes.

Many centuries ago a mob of slaves broke from bondage in Egypt and escaped into the desert. Forty years afterward they appeared again, an organized band, with a wonderful code of laws, brief yet comprehensive. These laws are brief enough to be readily kept in the memory. They are comprehensive enough to embrace all great interests of mankind. They are fundamental enough to be authoritative today, more than three thousand years later, and to lie at the basis of all codes of law in civilized communities. They show a sense of proper proportion, putting first things first. They break into two groups, the first pertaining to man's duties to God, and the second to man's duties towards his fellowman.

A number of questions concerning them have risen in men's minds, such as: Is this ancient Jewish code binding upon men today? Were these laws strange to the world when they were given to the Hebrews in the wilderness? Perhaps the answer to one of these questions may answer the other also. In the first place, some of these laws are to be found in ancient Babylonian codes. But nowhere else are they to be found without admixture of gross error. In the second place, these are the expressions of the instinctive beliefs of the human heart as to right and wrong. In other words, God had written the essence of these commands on the human heart long before they were carved on Moses' tablets on Sinai. Because they are fundamental, they are universal.

The "Ten Words" begin with man's relations to God. And that is where the race began its thinking. Everywhere, in all ages and climes, man has believed in the existence of a great and powerful divinity who was more or less concerned with the affairs of men. And everywhere and always he has sought in some fashion to worship Him. Never has a tribe been found so primitive that they did not have some form of worship of some deity. Of course, the mission of the Hebrew to the world was to give it the knowledge of the one God, a great and holy God.

The first three "words" set forth Jehovah's demand for supreme place, for the recognition of his spiritual nature, and for reverence to be observed toward him.

Then comes his demand for one day in seven—a day for physical rest and for thinking and learning about God. This "word" begins "Remember." Whether or not the intent was to suggest that this was not a new command, the fact remains that this one, most of all, is written in man's physical nature, on his muscles and nerves. Today man's body and mind, no less than his soul, calls out for a seventh day of rest. From the pioneers of 1849, traveling slowly in ox-carts across our western plains to the gold-fields of California, down to the munition-workers of England today, everywhere the paradox has been found true that six days' work is better than seven, that man and beast can do more and come out better in the long run with a weekly day of rest. Against the senseless Jewish abuses of this law Jesus protested during all his ministry.

The fifth "word" has been called the pivotal command on which the turn is made from duties to God to duties to man. As the parent is in the place of God to the little child, as his relation to the child is the favorite Biblical figure of God's relation to man, the command seems to have connection with the first group. On the human side, it is significant that in that long ago time the mother is linked with the father on an equal plane.

The second group is at the basis of society, the things that are at the foundation of that confidence essential to the establishment of any form of organized society. These commands are the protection of life, of the family, of property. The ninth command calls attention to the law of truth which is essential to confidence between man and man. When a man's, or a nation's, word is a "scrap of paper," only anarchy, confusion, or chaos can result.

The last one is the touch of difference between this and other codes that men have written. This goes back of the act to the motive. Mod-

ern laws consider the motive only in deciding the degree of guilt of a forbidden act—but the act must have been committed. This forbids the motive, before or without any overt act.

And so the last "word" is linked with the first; what we desire intensely—covet—is our God. Like the first, it pertains to things spiritual, not material.

Plan for Our Meeting.

Topics for discussion. How are these commands broken in our day? in our town? How would you apply in our day Jesus' words, "The Sabbath was made for man?" What is your test or rule of Sabbath-keeping? What is stealing?

III. MARY OR MARTHA.

Luke 10:38-42.

Expository Notes.

Jesus entered into a certain village and a certain woman received him into her house. All three of the synoptic writers show a strange reserve concerning the family at Bethany, for we can hardly doubt that this "certain" village was Bethany. Perhaps it was from considerations of safety, as John, writing long after, shows no such caution. But there is not only identity of names with those of the sisters of Bethany but also of character. As in John, so here, the one is loving but quiet, mystical and meditative, and the other, busy, active, and practical. "Mary, who also sat"—why "also?" Martha did not sit at Jesus' feet. The "also" comes from an unexpressed thought in the mind of the evangelist. Martha received him into her house, Mary also received him, listening to his words. Martha was "cumbered," or rather, distracted. How like an American housewife! Her preparations for a guest are often so elaborate that her welcome has evaporated. And now-a-days many are rushing hysterically about from Red Cross work to Ladies' Aid suppers and to Associated Charities surveys, and similar things, all good as long as the woman keeps her poise and balance. But when, like Martha, she is "being dragged in different directions"—the literal meaning of the word translated cumbered—it is well for some friend to suggest that but one thing or but few things are necessary. It matters little whether the present text, one thing, or many ancient renderings, few things, are taken. The broad sense is the same. There are many trivial accessories to life, but only a few necessary to it. This is true, whether we think of the household affairs of daily life or of the relations of social life, or highest of all, of the life of the soul.

We need both the practical woman and the meditative woman. Every woman needs both elements in her character.

Plan for Our Meeting.

Topics for discussion. Need at the present day for Mary—for Martha. Can they be combined? The temptations of the Mary type—of the Martha type.

Thoughts on the Theme.

An English writer says: After the war deep feeling and thinking will be England's greatest need, and that of the church which would serve England. The industrial problems that await us will not be even partially solved by the astutest practical schemes or the most terrific personal energy. The just grievances of thousands of our fellow citizens are too serious and deeply rooted, far more so than many of us imagine. Martha alone will be helpless.

A woman too often regards herself as a pair of hands and nothing more; she undertakes far too much work and becomes absorbed in its detail. Such service, she argues, is always falling to her share, and she becomes helpless in its toils like a being bound to a machine.

To get into close contact with Christ does not always mean taking up fresh duties; it may mean dropping some for the sake of others.

We criticize the Mary ideal of previous centuries as a supreme waste of personal emotion and power. So it often was. But it does not enter our minds that Martha may similarly waste her emotions and energies, and do more harm sometimes than Mary ever did. We have come to think that we can save ourselves and others by restless, unthinking service, just as the Mary type thought to save herself by her

devotions and retirement. But one idea is as wrong as the other. A person who starts wrong has to come back to the starting point in order to get right; and the Mary type, at least, often started right, though it was never more than a start.

Those within the church, like those without, are in danger sometimes of forgetting a great truth; that the church does not exist primarily for philanthropic service or even for the moral bettering of mankind. Its *raison d'être* is the imparting of a divine life, which enables men and women to overcome the sinful desires of their hearts, and to serve in calmness of spirit with a steadfast and single aim. This spirit outweighs any amount of personal dynamic and organizing power. It is the one thing needful, without which all else is in vain. The Christian life is not merely doing our duty and becoming efficient workers; it is far more than that, something that most of us have not yet realized. It is a motive, an atmosphere, a beauty of holiness; and the women of our church will be unable to reveal that beauty until certain of them go apart for a while, to pray and to think.

IV. TWO ANSWERS.

Mark 10:17-22; Mark 12:28-34.

Expository Notes.

One day in Perea, a young man came with eager haste to Jesus and kneeled before him, asking what to do to gain eternal life. An attractive figure he has been through the centuries. He possesses youth, wealth, a clean record, and the respect of his associates, for he has been made an officer of the local synagogue. "And Jesus looking upon him loved him"—and so have men ever since. But this attractive youth, coming with such an appealing question, was received by Jesus with apparent coldness, almost a rebuff. His idea is that eternal life is something for which one can make a bargain—do such a deed, give such an amount, and eternal life is yours. Apparently he is looking to be given a spectacular task, something commensurate with his position in society. He is surprised and disappointed to be referred to the

ordinary commandments of daily life which he had observed all his life. Then Jesus comes to his expectation of something great and spectacular, asking for the renunciation of all his wealth. Incidentally, the young man discovers his own attitude to his wealth—that he has not kept the spirit of the first commandment, that his wealth is more to him than his God.

Some weeks later in the Temple, a scribe, who had been impressed by the clearness and wisdom of Jesus' answers to the Pharisees and Sadducees, thought it a good time to ask a question of his own. It is, in effect, the same question asked by the young ruler. The scribe asks as to the first—the most important—commandment of all. Jesus does not rebuff the scribe as he did the rich young ruler, but answers him freely, giving the well known condensation of the two tables of the Mosaic law and putting the first table first. An echo of this is heard in Paul's saying, "Love is the fulfilling of the law."

The striking thing is the difference in Jesus' treatment of the two men, the difference between the two answers. Evidently the Christian religion is not to be reduced to a chemical or mathematical formula, not to be compressed into any one form of ritual or philanthropy. It is the Christian life, and life possesses individuality and variety. It is not to be confined and chained to one manifestation of itself. Dead crystals are exactly alike, but live plants and animals vary one from another of the same species.

To nobody else in the New Testament does Jesus give advice like that given to the rich young ruler. Let not one Christian think that his experience, nor his duty, is to be a copy of another's. Men not only feel and act differently, but they believe differently—but who shall say they are not Christians because of this?

Jesus said only once, "This do and thou shalt live," and that was to love God supremely and thy neighbor as thyself.

Plan for Our Meeting.

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Topics for discussion. Candid and uncandid questions—how to treat each? Answering a man's words or a man's self. Are we candid with ourselves? Camouflaging our real desires.

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

Arthur M. Harris, of Harris Forbes and Co., New York City, bankers, is about to sail for Y. M. C. A. war work in France. Mr. Harris is superintendent of the First Baptist Bible School of Plainfield, N. J., a leading officer of the New Jersey Sunday School Association and treasurer of the World's Sunday School Association. Recently Mr. Harris' son enlisted and the father said, "I expect some one to look after my boy, and now I want to do my part in looking after other fathers' sons."

Two or three years before the war, Professor Friedrich Wilhelm Foerster of the University of Munich espoused openly and fervently a rather "old-fashioned" type of evangelistic religion. He both spoke and wrote vigorously on the necessity of an individual spiritual consciousness in the true Christian—a conviction that had come to him out of the experience of conversion and divine communion in his own life. His new position represented a notable reaction from formalism in worship and rationalism in theology.

And now we hear that the same Professor Foerster is almost the only university man of standing in the whole German empire who has not bowed his knee to the imperial Baal at Berlin. He is bitterly opposed to the war which Germany is waging and accuses the kaiser's government of much the same kind of thing which the allies charge against it.

In view of the blindness with which the cold and formalized state churches of Germany have

followed their emperor's cruel road with obsequious praise of every autocratic act, is it not in some degree significant that a man who has revolted so utterly from that formalism has light to see how wicked the imperial militaristic policy really is?—Continent.

Lieutenant D. N. Campbell Ross, son of Rev. G. A. Johnston Ross, professor in Union Seminary, recently died at the front of wounds.

NEWS.

Montana is the third largest state in the Union, and it contains many such counties as Fergus, in the eastern part, which has a population of more than 1,200 and but one minister of the gospel.

Utah has more than 150 towns which have never heard a minister.

The great psychologist, William James, said the world needed a moral equivalent for war. We certainly have it in the Sunday School.—Marion Lawrance.

To celebrate the deliverance of Jerusalem from Turkish rule a procession of 15,000 students and 20,000 members of scientific associations marched to the convent in Rome where is the tomb of the poet Torquato Tasso, who in the sixteenth century wrote "Jerusalem Delivered."

Hundreds of bells throughout Rome were rung during the ceremonial at the convent, where

Cardinal Lega said mass and blessed the immense crowd.

The American farmer responded wholeheartedly to President Wilson's appeal to till the soil more intensively than ever during the past year. It is announced that the American farmers have produced a gross total of \$21,000,000,000 worth of farm products, which is \$6,500,000,000 greater than that of a year ago.—Zion's Herald.

Dubuque College, Iowa, the other day raised an American flag on a high new flagpole—and representatives of thirty-five nations helped pull the flag into place. Perhaps nowhere else in the world could such a scene be witnessed. Each foreign born young man had come to this country for an education, many of them expect to be spiritual teachers of their fellow countrymen in America. All gladly united to do honor to the flag of freedom.—Continent.

The Appeal to Reason published at Girard, Kans., founded in 1895, one of the strongest mouthpieces of Socialist sentiment, has changed its name to the New Appeal, to conform with its new policy of national and international attitude. It has for the present, at least, given up its dream of an international brotherhood that will sway the world for peace. The New Appeal announces that it stands squarely behind this nation and its allies in its present struggle for democracy. The Appeal to Reason had one of the largest constituencies of any paper published and its influence among the working people had been considerable.—United Presbyterian.

Twelve years ago the Syria Mission and the American Bible Society decided to bring out a new edition of the Arabic Bible, and two years later the mission press at Beirut purchased paper and machinery ready for work. Dr. Franklin E. Hoskins and his helpers worked on for over nine years, with many trials since the war began. Gas gave out, then coke, then wood, then they bought olive stones from the refuse heap at the native oil presses for fuel.

At last a dozen bound copies of the new Bible were finished. One copy was sent in sections to New York where it was put together in the offices of the American Bible Society.

Here it is guarded safely. Its importance lies in the fact that if anything should happen to the dozen copies in Syria and Constantinople and to the unbound sheets and plates of the whole edition now shut securely within Syria, all the copies necessary of the Arabic Bible which has taken nine long years to produce can be multiplied by means of photography.—Continent.

John D. Rockefeller, the son, woke up about two hundred fellow Baptists in New York City by declaring that the Baptist Church should give up its compulsory immersion. "Immersion as a condition for membership in the church," he declared, "is man-made. If the Baptist Church is to bear its part in the leadership of the church of the future, it must not exclude good Christian men and women on matters of form. In the church of the future, form and ceremony will play a minor part." He added that compulsory immersion had "kept better Christian than you or me" out of the Baptist church.

At the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, held recently in Cincinnati, the General Secretary, Dr. Macfarland, sounded the keynote by saying, "Let us not forget the nation's soul."

"It is not the business of the Church to run errands for the government. The Church's business is the same as it has always been," said one of the speakers. President Wilson said to a War-Time Commission of a leading denomination, "Go back and strengthen the churches, so that they may prepare the people to respond to the nation."

And here is the challenge which the Executive Committee sends out to the churches from the Cincinnati meeting: "This is a time of heart-

searching and revaluation of present forces and organizations, a realignment of churches in the interest of economy, efficiency, unity, the glory of God and the greater good of mankind. The Christian churches of America, with the nation, face world problems today. To meet these problems there must be thrift, co-operation, nationwide and world-wide vision, and greater unity of life and action."

Dr. William Adams Brown reported the activities of the General War-Time Commission, referring to the survey of religious conditions in the camps and cantonments, which was being furnished to different agencies at work; to the buildings that were being put up co-operatively in the neighborhoods of some great cantonments by the different denominational boards of home missions; to the work that has been done in community organization for the local church; to the activities for increasing the number of chaplains and improving their status, and defining the functions of camp pastors, bringing them into relation one to another and to the other forces that are at work in the community; to the preparations made for the religious care of interned aliens, for the welfare of negro troops and for improving the moral conditions of our soldiers here and abroad. He laid stress on what had been done to bring about personal contact between leaders in the various agencies and to remove misunderstandings between them.

Rev. Charles Stelzie, Field Secretary of the Federal Council, reported on his publicity campaigns for temperance, the "Strengthen America" campaign, which will make use of the daily newspapers of the country for an entire year, the campaign in the Washington newspapers while the Senate was discussing war prohibition, and the campaign of paid advertising in the labor papers of the United States. He also referred to the labor temperance mass meeting of working men and open forums conducted by him during the past year in various parts of the country. Studies had been made of cities of 100,000 population or over, which have been dry for a year or more, for the purpose of finding out how prohibition had worked out. The plans for the Campaign for the Conservation of Human Life, to be carried on during the next three or four years, were also outlined by Mt. Stelzie.

The Executive Committee sent friendly greeting to John B. Lennon, who has served for nearly forty years as treasurer of the American Federation of Labor, but who was relieved from this duty at the last meeting of the Federation. The hope was expressed that Mr. Lennon might devote himself more fully to the task of interpreting labor to the church and the church to labor.

The Indian population of the United States exclusive of Alaska is about 350,000, or roughly one in every 231 of the whole population. The numbers are increasing slowly. In 1916 the birth rate was 31.85 per thousand and the death rate only 23.33.

The first Bible printed on this continent was in an Indian language. Its translator was John Eliot. The Bible societies have now translated the book into a round dozen Indian languages, and the Protestant missionaries teach their pupils to read it in English.

But Latin America has been practically cut off from the Bible. The priests have told the people it was an immoral book. And more than once the Bibles the Protestants have taken there have been publicly burned. But religious freedom is entering many of the states, and now "tons of Bibles" have been carried into South America and colportage is compassing the whole land.—World Outlook.

TEMPERANCE.

The defeat of the prohibition amendment threatened the city of Georgetown, Ohio, and the boys of Georgetown resolved that it should not be. Counseled by their elders, they organized a petition, presented the petition to councils, made a personal campaign, distributed literature, talked with the voters, rounded them up on election day—and the result was a three-to-one victory for the dries. Even drinking men went with the boys, being captured by their novel argument: "You wanted saloons in your day

and you've had them. We boys don't want them in our midst. Won't you help give us what we want?" And this argument carried the day. The effect of a body of young men, clean, ambitious, bright, trying to clean up a dirty inheritance passed down by men—and at the job in a business-like way—commanded respect and confidence.—S. S. World.

A monument in the cemetery at Atchison, Mo., has this suggestive inscription chiseled upon it: "At the last it bitheth like a serpent, and singeth like an adder."

This monument marks the grave of a once prominent citizen. He was the personification of business integrity, a leader in public enterprises, the exemplar of young men of the community. By and by the appetite for strong drink came: First, the glad new year's greetings, then the convivial cup at the camp fire and the club. Simply the old, old story—prosperity, political standing, social influence all swept away by strong drink.

The man had died of drink, but the widow remembered the cursed cause of ruin and one day by her orders this monument was erected above his grave, and around it the sculptor chiseled a snake of many coils, whose forked tongue protruding and stony eyes, ever open, are a constant warning to all who look and read the unusual words.

Perhaps this is the only inscription of its kind in the cemeteries of the world, but there would be millions instead of this one if all the truth were told.

Learning that private families in Flushing, Long Island, entertaining soldiers had offered them liquor, Rev. George Drew Egbert, pastor of the First Congregational Church of that place, had the moral courage to administer this rebuke: "If I come across any instance of any one giving a soldier or sailor liquor, on the part of anybody here in Flushing, however high in the social scale he or she may be, or to whatever church he or she may belong, my own or any other, I shall make every effort in my power to obtain the arrest and conviction of the guilty party."—Christian Herald.

The brewster saw that the destruction of one hundred and ten million bushels of grain annually was to cease.

But the brewers were not only actuated by love of dividends. If these losses of strength were stopped, the German cause would suffer, and the brewers are Germans. They are not the kind of Germans who are enlisting in the army, rolling Red Cross bandages, and giving splendid allegiance to the country of their adoption. They are the kind of Germans who are for Germany in this war. Before the outbreak of war their utterances were almost inconceivably vile and treasonable. The German-American Alliance was anti-prohibition and an anti-American organization whose pro-kaiser activities were financed by the association of brewers. An official bulletin of the German-American Alliance declared: "The National Alliance is waging war against Anglo-Saxonism, against the fanatical enemies of personal liberty and political freedom; it is combating narrow-minded, benighted, know-nothingism, the influence of the British, the enslaving Puritanism which had its birth in England."

President Hexamer said to ten thousand German-Americans in Milwaukee: "We have suffered long the preachment that 'You Germans must allow yourselves to be assimilated, you must merge in the American people,' but no one will ever find us prepared to descend to an inferior level. No! We have made it our aim to elevate the others to our level. * * * We will not allow our two-thousand-year culture to be trodden down in this land. Many are giving our German culture to this land of their children, but that is possible only if we stand together and conquer that dark spirit of muckrakerdom and prohibition, just as Siegfried slew the dragon. Let us stand up for our good right and hold together. Be strong! Be strong and German."

When beer was about to be prohibited the brewers saw not only a chance to fight for their

profits, but a chance to serve their kaiser. They came to Washington by the hundreds. They put the whip to every newspaper which they could control. One New York newspaper threatened that the enactment of beer prohibition would mean "bloody fighting;" that "we would soon be fighting for personal liberty at home." It was openly threatened that the country would be crippled by numerous strikes of working men if the beer business was stopped. One or two strikes, inspired by beer money for theatrical purposes, took place, and we were told that the working men were striking because they saw their beer glasses about to topple.

Why is the German government interested in this matter? For two reasons. In the first place, the beer trade is the organized agency of German propaganda and probably of German espionage in this country. In the second place, while the submarine campaign disposes of only eight or ten million bushels of grain a year, the German beer campaign in America disposes of approximately one hundred million bushels.—C. T. Wilson.

The Denver (Colo.) Gas Company had a surprise in store for it as a result of the voters putting the saloons of that city out of commission. The gas company feared that it would lose \$16,000 a month because of the darkened bar-rooms. The surprise came when the books were audited and the company found that it had made a gain the first dry month of \$10,000. Wm. J. Johnson explained the result thus:

For every closed saloon, in a hundred homes the lights are shining, for the fathers who formerly frequented the bar-rooms are now at home with their families.

Give us more darkened saloons and turn on the home lights.—American Issue.

Cardinal Mercier, of Belgium, whose name is revered by many millions who do not follow his church, says:

"You who hold the Christian faith look around you at those who suffer from the effect of alcoholism. Can we be insensible to the spectacle of this misery and pass by on the other side? No, indeed! I am only discharging my duty as a Catholic, as a priest, as bishop, in coming to co-operate with you in the struggle against alcoholism. While waiting for our Government to take action, we have no right to be inactive. Private initiative should act without delay. And first of all be educating public opinion, preparing the way for intervention by law."

What has been the experience with the rum ration in the British army?

The medical fraternity of Great Britain has not recommended it. The rum ration has been used despite their opinion. The British army regulation provides that the rum ration shall be issued "when the senior medical officer certifies that it is absolutely necessary for safeguarding the health of the troops." But Sir Victor Horsley, one of Great Britain's most distinguished surgeons says, "No medical officer could ever perjure himself by signing any certificate of the kind." So the spirit of the regulation has been absolutely ignored.

The ration is small and is given usually in the early morning, especially if it is cold and wet or a charge is impending. It has, no doubt, spoiled many an attack. Sir Victor Horsley asserted that it was "pernicious," reducing the soldier's efficiency and injuring his health. He also blamed the "muddling" of the Mesopotamian campaign upon drink.

"It is an old, worn-out, mischievous error that people who are wet and 'drenched' are helped to resist any ill effects thereof by a dose of alcohol," says Sir Victor. "The condition is reversed, because the alcohol increases radiation from the wet skin, which is already cooling by the evaporation of the moisture. Alcohol aggravates the effect of chilling in two ways—first, by increasing the loss of heat by radiation from the surface, and, secondly, by checking the oxidation in the tissues, lowering the temperature of the body, diminishing its resistance to cold and weakening the circulation in the extremities. No better way of encouraging frost-

bite could be imagined than by the issue of a rum ration."

What the soldier really needs when he is wet and cold or before unusual exertion, according to Sir Victor, "is extra warmth and food; above all, hot liquid or semi-liquid nourishment, easily assimilated, which is genuinely stimulating."

"In the present trench campaign, there is no difficulty in supplying hot milk flavored with coffee, chocolate, etc., or hot, thick soups, in the night or early morning," he declares. "For troops on the march probably one more field kitchen per unit must be supplied, but the provision of hot, liquid food—the genuine alternative to the cold deception rum—is perfectly simple."—M. E. Church Temperance Bulletin.

Results of Prohibition.

Colorado reports scarcity of labor though the population increased 26,000 the first dry year.

All dry states report increase in population and shortage in labor. Employers of labor report great increase in efficiency among both clerical and manual workers, and reduction in number of accidents. A firm of contractors building railroads in Washington and Oregon, employing some 6,000 men, kept a careful record of accidents and their liability insurance. When liquor could not be obtained, one-tenth of one per cent of the pay-roll took care of the accidents. In wet territory, two and one-half per cent of the pay-roll was required, twenty-five times as much.

In Seattle the police force has been reduced by forty. In Portland the coroner reports one-half as many suicides; the district attorney, one-half as many murders; the fire chief, less than half as many fire alarms.

Jackson, Miss.—Fifteen minutes after the subject was presented in Gov. Bilbo's message to the state legislature both houses today, Jan. 8, ratified the proposed prohibition amendment to the federal constitution.

Only eight dissenting votes were cast.

The Mississippi assembly is the first to act on the proposed amendment.—Telegraph News.

TOBACCO.

Cigarettes Hurtful to Wounded Men.

London.—Army surgeons display growing uneasiness on the subject of excessive cigarette smoking among the wounded and convalescent soldiers. Kindly people shower cigarettes upon men who are struggling back to health, and by this means, say the doctors, retard recovery and even do permanent injury to health.

The report of a London military hospital superintendent says:

"A patient returning to hospital after a day's leave is often found with an irregular pulse due to too much cigarette smoking. This interferes with sleep and leads to a general lowering of vitality. The public should remember that a convalescent soldier is more like a young boy than a grown man in his power of resisting nicotine."

Tobacco Injuring the Army.

One of the most interesting discussions of a recent convention was upon the popular rage for supplying tobacco and cigarettes to the soldiers and sailors. One delegate stated that the American Tobacco Company was asking newspapers to carry on the tobacco campaign for the army and navy. Delegates told of many lads who never smoked until they went into the training camps and had tobacco forced upon them. Lads reported that they were mocked at if they did not smoke. One officer told a Woman's Christian Temperance Union State president that men under him were being unfitted for the stern work of war by the smoking of cigarettes. He said people did not know how terrible the effect yet may be when strong hearts and unpoisoned muscles are needed for the awful struggle of war. The tobacco habit may yet cause us to lose the war, he said. Resolutions were passed, protesting against the giving of tobacco and cigarettes to the lads in the training camps, and copies of these resolutions were sent to Secretaries Daniels and Baker. It was felt that as large numbers of young men had been found unfit for the service of their country be-

cause of tobacco heart, it was unpatriotic and dangerous to impair the efficiency of those who had passed the tests by urging them to free use of what had made unfit so many rejected men.—Christian Advocate.

Smoking Your Lungs.

John Royal Harris, Superintendent Dry Federation of Pennsylvania.

That's the way cigarettes kill you. The whole thing is the difference between suspiration and inhalation. With a pipe or cigar a man smokes his mouth; with a cigarette his lungs. Suspiration is drawing the smoke into the mouth; inhalation is then opening the mouth, taking a deep breath, and drawing the smoke down into the lungs. Taking anything down into your lungs like that, except pure air, if you keep it up like cigarette fiends do, is likely to get you in the long run. In addition to whatever hurt comes from tobacco smoke taken into the mouth comes this other hurt.

It is a big difference, and we cannot cope with the cigarette evil until we make people see it. Look a moment at the hurt of it: A foreign element is constantly pervading the lungs; this foreign element is tobacco, about as directly introduced into the system as if it were hypodermically injected; but besides all this there is the gas formed by combustion, drawn back from the cigarette's front end. And what is that gas? Practically the same as that which poisons a household from base-burners, frequently reported in the dailies.

In dealing with this question, make all this plain. Understanding it, we know why there is so much hue and cry against cigarettes. Military defections are largely traceable to them. A scientist, in a recent article said they were ruining the already strong soldiers. I heard a missionary from China say only yesterday that the British-American Tobacco Company was giving out samples to the children of that land, and ruining them as terribly almost as opium did, and hurting our whole missionary program at the same time.

While conserving grain and manhood, keep your eye and the law on cigarettes. The most damning count against them is: They impair procreation, and thus kill off the race now living and that which is to be.

GENERAL.

Mr. W. D. Landes, Gen. Secretary of the Pennsylvania State S. S. Association, in an address before the Allegheny County S. S. Convention, spoke of the decrease in Sabbath School attendance during the past year in Pennsylvania, but probably the same conditions exist also to a greater or less degree in other parts of the country. He said:

"Eighty-five per cent of the records of the various counties show a decrease in Sabbath School enrollment. I have found four reasons. The first is a result of the enforced quarantine against infantile paralysis last year. At that time many children were barred from attending Sabbath School. When the quarantine was lifted the habit of non-attendance had become fixed.

"The second reason is the week-end automobile trips which are becoming so much the fashion. Parties leave the cities Friday evening or Saturday and do not return until late Sabbath or on Monday. This week-end practice is showing up the weak end of some of your church members.

"The third reason is this: Two years ago there was a wave of revivals in which twelve evangelists were working in various parts of the country. This brought an increase of 140,000 at least in church enrollment. Now the reaction has set in! the people are falling away from the church and the Sabbath Schools.

"The fourth reason is the industrial situation. The making of money seems to be the chief interest of many."

(One cause for decrease that Mr. Landes overlooked is the use of graded lessons.—Ed.)

Rumors.

A California pastor serving the Y. M. C. A. somewhere in France, writes to The Continent: "Occasional commissions go through France on one quest or another, and may return to

America to condemn the Young Men's Christian Association, but the fact is they have not seen it at all. They suffer themselves to be guided frequently by those not in sympathy with the association, and they return to tell that we are doing nothing. I know where influential people went through our territory and came out saying that we had only two huts and one or two secretaries, while as a matter of fact we have about thirty men, five women, twelve huts, and some other working stations. Now those people are going back to write and speak in American magazines and churches and they are incapable of telling the truth. Our buildings are just like the regular barracks, distinguished only by the Young Men's Christian Association sign or by the groups of soldiers gathered about if it happens to be the time of day when they are free. Of course we are not doing all that needs to be done, but we are doing a whole lot, and shall do more just as fast as we can get men."

The Continent also quotes the following letter to the Chicago Tribune:

Editor of The Tribune—"In the Sunday edition of your paper the following headline appeared: 'Three Thousand Girls to Dance Their Way Into the Hearts of U. S. Soldiers,' then below, 'Seattle, Wash., Dec. 8.—Three thousand girls will be enlisted eventually by the Y. W. C. A. to live in a special hotel at the gates of Camp Lewis and act as dancing partners for the soldiers.'

"I am not a member of the Y. W. C. A. but I like to see fair play, so I sent a night letter to the Y. W. officials at Seattle and the answer came as follows:

"Story absolutely false in every detail. Am in close touch with the committee having in charge concession at Camp Lewis and know that no concession has been granted for dance hall association. Would not supervise it in any event. Jane Neill Scott."

In some localities ministers will do well to warn their people against these pro-German rumors, intended to sap confidence in all agencies associated with the government, and so to hinder the prosecution of the war.

The national army is to have the addition of two chaplains from the Christian Science faith! Picture please: A battlefield in Flanders. Men lying all about shot to pieces, bleeding to death, suffering untold agonies. A Christian Science chaplain standing in their midst reading from Mrs. Eddy's key to the Scriptures and stating upon the word of the author that pain is purely a creation of the imagination, etc. Let the curtain fall.—Northwestern Christian Advocate.

The well known naturalist, John Burroughs, in discussing the question whether force makes right, says:

"When we identify might with right in the human world we open the door for all sorts of outrages and crimes. We open the door for the justification of aggressive wars, for Germany's destruction of Belgium and Northern France, and for her efforts to destroy the British Empire. If it were only a question of might, I might seize my neighbor's farm and possess myself of all his goods and chattels. When man's moral consciousness became developed, when he came to know good from evil, right from wrong, a new thing, a new biological law, became operative in the world, as radically new as the appearance of life itself in the inorganic world. * *

In our day, the fittest to survive are the most humane, the most just. They are the fittest because they are most in harmony with the new biological law which man's moral nature introduced into the world.

Where the Germans go wrong is in the nefarious assumption that the might which prevails in the lower orders is right when applied in the world of man.

In appealing to the primal law of evolution, the supremacy of might, the German philosophers only show how far behind her enemies their country is in the scale of development, and that she forfeits her right to a place in the family of civilized nations. They put her on a level with the German of the old Stone Age, with whom, no doubt, the moral distinctions upon which we build were very obscure.

If Germany should win this war it will still be only a victory of might over right, of the brute over the man, which has happened many times in the jungle. German supremacy might be established for the time being, but German final fitness to survive at the expense of other nationalities would be far from being established. There would still remain in full force the newer biological law which came in with man's development and which makes the peoples in whom it is most developed the fittest for survival. It may suffer temporary eclipse at the hands of the German, scientific barbarism and organized brutal strength, but it would still remain, even in their midst, to trouble them, and in the end would defeat them.

There can be no doubt that the war is fundamentally a war between two diametrically opposite movements in the world of mankind, autocracy and democracy; one of them very old, the divine rights of the rulers, and the supremacy of the state, the other modern and at flood tide—the supremacy of the people and the right to choose the rulers to whom they will pay obedience.

The success of Prussianism means the death of Americanism, and the overthrow of all other liberal and progressive political systems. Democracy and autocracy are now at death grips, and woe to mankind if the latter succeeds.

* * *

In 1811 Paraguay declared itself independent of Spain and began its existence as a separate state. For sixty years following that date its history is wrapped up in the names of three men—Francía, Lopez the first, and Lopez the second.

The third man, Lopez the second, after the manner of William the Second, of Germany, gave himself to developing a great army and set out to make his the dominant nation of South America. It required the combined forces of the Triple Alliance of Brazil, Argentina and Uruguay six years (1864-70) to conquer him. When he was driven into a corner and finally killed in battle, the nation had practically been destroyed. The population, which numbered nearly a million at the beginning of the war, was 231,079 at its close, only 28,746 of these being men! Nothing in modern history offers a parallel to this sacrificing of a whole nation.—Christian Evangelist.

* * *

Imperial Rome governed the Mediterranean world, containing a "larger proportion and a greater variety of the human race than has ever been under one government." The gods of Greece and Asia under various names had held unbroken sway for three thousand years and Egypt for a longer period had worshiped her gods. At the birth of Christianity the idolatry of the Roman Empire was fused into one religion, strong in the splendor of the art and architecture of its temples. The idolatry of the Roman Empire embraced every cult, creed and philosophy and by unnumbered millions was believed to be eternal.

Where is that idolatry now? Is there to an Indian missionary a more significant question in history? Why is it so utterly gone that not a soul in Egypt worships Isis? Nor Jove in Italy? The very names of the gods of Asia, Egypt, Greece and Rome have perished.

India is a land darkened by a hundred million idols, and though centuries older than the gods of the Roman Empire, Shiva, Kali, Shri Krishna differ but little from Isis, Jove, or Diana of the Ephesians in tradition, legend or philosophy. The gods of India are like unto the gods of the Roman Empire. Will the same results follow? Will the same Jesus conquer? We who are eye-witnesses of what is going on answer, "Yes!"—Bishop Frank W. Warne of India.

* * *

There are thousands of men in India ready to accept Christ, but for the superstition and devotion of their women folk for their old religion. Let no one imagine that after all the centuries of oppression, women have no influence in India. The women in India are a "power behind the throne" as in other lands. When India's womanhood is reached, India will soon be Christian—Bishop Warne.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. John H. Jowett, D. D., Rev. John M. Vander Meulen, D. D., Rev. Edgar Dewitt Jones, D. D.

REASONING UP TO GOD

REV. JOHN H. JOWETT, D. D.

Text: "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask him?" Luke 11:13.

The words of our Lord are always the expression of great principles. His word is not merely a counsel for a single event, but it is given for our guidance in all the events that may confront us. His teaching is not concerned with a particular act but with the principle of action. And in imparting this general wisdom to his disciples, he again and again gave them a leading principle how to think about God. We are to take the best instincts in human nature, and we are to reason up to our God. God's nature is not something entirely different from the highest instincts in our own souls. We are admittedly evil, but there is a certain grandeur left among our ruins. We know instinctively how to give bread to our hungry children. "Well then," says our Master, "take your stand there; take your own conduct as your own principle of reasoning, and dare to think that what the finest human instincts would forbid you to do God will never do, and what the finest parental instincts will prompt you to do will surely be done in infinitely richer measure by our God."

Apply this great Christian principle to the comfort and heartening of our souls. Let us take this as the basis of our meditation: "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask him?"

I. I cannot give my child my spirit even if she were to ask for it. I would not care to do it even if I could. But suppose I saw something very gracious and very noble in the life of another, some sterling rectitude, some spirit of invincible honor, some tender sympathy, some holy grace. And suppose it were in my power to secure all grace and honor and nobility, and give to my child because she asked it, would I do it?

Or suppose it were in my power to give her good spirits and a generous disposition and a mood of ready sacrifice and genial self-forgetfulness, would I do it? Or suppose I could impart to her a spirit of harmony, removing all the rasping discords in her soul; suppose I could endow her with the secret of kindness, would I do it? Of course I would do it, and I would be up before the dawn in order that it might be done even before the break of day! Well, I am counseled by the Master to take my own parental instincts, and not cast them aside as filthy rags, but regard them as faint

suggestions of the character of my Father in heaven. If I then, being evil, would give a royal spirit to my child if it were in my power, how much more shall my Father in heaven give his spirit to them that ask him! That is the principle offered to me by the Lord, which he exhorts me to use in utmost confidence. My Father in heaven is more hungry to give me his spirit than I am to give the rarest grace and nobility to my child.

II. Now let us change the path of our reasoning, and let it run in this line: "If ye then, being evil, know how to refuse a razor when your little one asks for it, how much more shall your Father which is in heaven refuse perilous and destructive things when we ask for them in our ignorance?" Our reasoning must take us in the line of the divine refusal as well as in the line of the divine consent. If our little one asked for a razor on the assumption that it was a glittering toy, if she pleaded for it, cried for it, shed bitter tears about it, should we be moved to gratify her desire? Suppose the little one asked for a snake, thinking it to be a fish, how then? We should refuse the pleadings even though they were accompanied by the bitterest tears.

And sometimes we come to our Father in heaven, and we ask for a snake, mistaking it for a fish, or we ask for a stone, mistaking it for a loaf, and the thing we ask for is denied. We ask for a sharp sword, assuming that it is a pruning-hook, or we ask for poison under the conviction that we are pleading for water from a mountain spring. Perhaps we have asked for ease and the ease has not been given. Our Father in heaven sees that the ease we ask for would be disastrous to our souls, that it would mean the ministry of a rust that consumes, and the invasion of the moth which surely destroys. And therefore he meets us with a gracious and loving refusal, and in denying our request, he imparts to us a richer blessing.

Or perhaps we have asked our God for success, and the success we asked for has been denied. We have had disappointment and failure and defeat, and we have wondered where the grace of the Lord appeared, and where were the tokens of his love. If we knew everything, we should see, as God sees, that success would tear us to pieces, and he graciously refuses it. Or perhaps we have asked our God that we may have flowers without thorns. That is what the apostle Paul had thought about himself. "There is given unto me a thorn." And Paul begins to think how glorious life would be without it. Paul thought he was asking for a fish and our Father saw he was asking for a serpent. God

in his grace retained the thorn and thereby preserved the spirituality of his apostle, and made him a finer and more prayerful and more progressively able missionary of the cross.

"I thank thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be our guide
And not our chain."

III. Let us try one other line of reasoning which is permitted by the teachings of our Lord: "If ye then, being evil, know how to restrain your children from perilous precociousness, how much more shall your Father which is in heaven restrain you from a precocious knowledge which would not be for your good?" We do not tell our children all they want to know. There are some things they ought not to know until they come to riper years. There are piles of questions which have to remain unanswered. Who would think of laying hold of the problems of mature life and unwrapping them to the gaze of little children? There are a thousand things in which premature knowledge would not be bread, it would only be a stone, and would mock the very hunger it sought to appease. This was surely the principle which was followed by our Lord: "I have many things to say unto you, but ye cannot bear them now." That is the restraint of love. It is not so much that we could not endure the things that are unrevealed; it is rather that we have not the capacity.

IV. There is one other line of reasoning which is permitted to us in the gracious teaching of the Lord. "If ye then, being evil, know how to enter into the griefs and pains of your children, how much more shall your Father which is in heaven?" Let us confidently examine our own sympathies and see how we enter into the griefs and pains of our little ones. With what readiness and eagerness we enter

into the kingdom of their sufferings! It is now a long way from my childhood, and yet much of it seems quite near to me. How well I can remember, when some little grief came near to me, which by no means appeared little to me, but swelled into the dimensions of a tragedy, how I would hasten to my mother! And with what tender hospitality she received me until it was almost worth while to have had the grief to be able to receive the luxury of consolation. And when I had a tiny bruise, what a generous recognition was mine, even though it was only the slightest scratch upon the skin. She never minimized it, she always sympathetically magnified it, and she gave it such dignity that in the very sense of being greatly sympathized with I was greatly healed. And so little children can take their pains and sorrows to their fathers and mothers and we enter tenderly into their tearful estate with swift ministries of sympathy and healing. How much more shall the great Father of us all enter into the pains and distresses of our riper years! There is no need that we should ever doubt our Father's presence in the dark and cloudy day. If he were to remain away in the season of our sorrow he would deny himself.

"If ye then, being evil, know how to forgive your children, how much more shall your Father in heaven forgive you?" Yes, indeed, how much more! "As far as the east is from the west, so far hath he removed our transgressions from us." When the little one turns to us in tearful regret for some misdeed we just spring toward her in the ministry of overwhelming love and reconciliation. And will our Father cast us aside when we turn our feet toward him in penitence and hungry hope? When he was yet a long way off his father saw him, and ran and fell on his neck and kissed him." And so let us confidently reason upward from our blemished experiences to the perfected love of our Lord, and let us fill our souls with hope, assurance and boundless praise.

THE GIRDLE OF LOYALTY

REV. JOHN M. VANDER MUELEN, D. D.

Text: "And faithfulness shall be the girdle of his loins." Isaiah 11:5.

This is a prophecy concerning the coming Deliverer. The prophets were not always clear as to whether he should be a God or only a more perfect man. But of one thing they were sure, and that is that he would be clothed in all the qualities that make a personality great. It is over one of these qualities that Isaiah thrills—loyalty. The English word loyalty is never found in the Scriptures. The word faithfulness is the only substitute. But the meaning both in Hebrew and in English is that of the word chosen for my theme. So I read it so: "And loyalty shall be the girdle of His loins."

The prophet speaks of it as a girdle about the loins. For the loins were always the symbol in Hebrew of strength. And to gird them meant to gird one's strength for action. So it is a symbol of strength, of strength in action.

"And loyalty shall be the girdle of his strength."

It is a word about the Messiah. But without transgressing either the spirit or the method of the prophets, I may say that this same virtue is the quality of every man who is the foretype, or I might add the aftertype, of the Messiah. Of him, too, just in proportion as he is a true man, the prophet's word holds good: "And loyalty shall be the girdle of his loins." There are three great loyalties with which every true man must gird himself.

I. The first is the loyalty to the nation. What a new baptism into it this war has been for the peoples across the ocean. Women generally have concerned themselves little about political and governmental affairs. But nothing impresses me more than the instances of patriotism that have come from the women.

I have read again and again that letter written by Edith Cavell, the English nurse, to a young girl who was afflicted with an appetite

for drugs, the evening before the writer was executed by the Germans. She writes:

My Dear Girl:—How shall I write you this last day? Standing where I stand now, the world looks already far away. I worried about you a great deal at first, but I know God will do for you abundantly above all that I can ask or think and he loves you so much better than I. I do earnestly beseech you to try and live as I would have had you live. Nothing matters when one comes to this last hour but a clear conscience before God, and life looks so wasted and full of wrong-doing and things left undone.

"If God permits I shall still watch over you and love you and wait for you on the other side. Be sure to get ready for then. I want you to know I was neither afraid nor unhappy, but quite ready to give my life for England."

Nor is that an isolated instance of a woman's present day loyalty to her country. The honor that England has given to Edith Cavell, the French have given to Marcelle Semmer. She was an orphan, a bookkeeper and superintendent of a phosphate factory which her father had left her in the little village of Eclusier, near Frise on the Somme. And she was, at the outbreak of the war, only twenty-one years of age. After the defeat of the Allies at Charle-roi, when the Germans drove the French across the Somme, she had the presence of mind to raise the drawbridge and so delayed the advance of an entire German army corps until the following day, with the opportunity that gave to her countrymen to escape. Then she remained in the village and hid sixteen stray French soldiers in a subterranean passage of her phosphate mine. While she was attempting to save the seventeenth the Germans caught her and dragged her before the local commander. When he asked her whether she had meant to help this soldier escape, she answered: "Yes; and he is not the first. I helped sixteen others, and I have them where you cannot catch them. Do what you will with me. I am an orphan and have but one mother—France. I am not afraid to die."

She was sentenced to be shot. But just as she was placed before the firing squad, the returned French opened artillery fire on the town and in the confusion she escaped to her subterranean gallery. A second time she was caught piloting escaping French soldiers and a second time she escaped. By this time her nation had learned of her and she was given the Cross of the Legion of Honor and later the War-Cross. Everywhere soldiers learned to know her and one English General ordered his soldiers to salute when she passed and refrain from addressing her unless she spoke first.

At last under the strain of bombardment and work she broke down and was persuaded to go to Paris to recuperate. One day while there, a great meeting was held in the great hall of the Sorbonne. The orator of the occasion was eulogizing the unnumbered and obscure heroines of the war. And then he told them the story of the loyalty of Marcelle Semmer, when suddenly he said: "This little heroine of Picardy, this girl of simple origin, flawless dignity, of serious mind, and gentle ways, this

girl of indomitable will power is here, ladies and gentlemen, here among you, in this room!"

Then he made the blushing girl come forward and stand up while the whole audience, every man, woman and child, leaped to their feet in wild enthusiasm, and he said: "I feel that I am the spokesman for every one of you when I now extend to her the expression of our respect, our gratitude, our admiration," and the audience swept into a storm of cheers.

We are no Frenchmen, but our own hearts are thrilled by such an incident. For that is the estimate which our souls instinctively put on that form of loyalty whose other name is patriotism, the loyalty to one's country.

Other countries have in these late years sometimes felt it more than we. It is said that even before this last war, when Baden Powell, the English boy scout leader, was in this country, whenever he spoke of his flag—the English flag—he did it with something like a sob in his voice, the sob not of sorrow but of deep emotion.

Now something of all that has been missing in America these later years. Perhaps, as Professor Josiah Royce thinks, it is because our country is so large and our government so distant that it seems to the average American rather a guarantee for his own safety and the pursuance of his own individual ends than an opportunity for loyalty.

However that may be, the whole spirit of America has changed since our own entrance into the war, and here and there not only but everywhere one may see that loyalty to their country which has characterized other people also stirring in ours. So that it has become true of many and many a man today of whom it was not true yesterday, that "loyalty is the girdle of his loins."

II. The loyalty to the family.

And the good of such a reawakening of national loyalty, let us trust, may not stop with it. Having once gotten the taste of loyalty, let us hope that the other great loyalties will also be stimulated by it.

Prominent among these is the loyalty to the family, and this is the second of the great loyalties concerning which I would like to say a word. No high civilization could continue to live were family life to decay and perish. And there can be no family life without family loyalty. There are two lines along which it ought to become more and more of an ideal in every family life. The first is the relation of husband and wife. That relation may be a relation of love, but it ought to be a relation of loyalty even more than a relation of love. There are three kinds of husbands in the world, just as there are three kinds of wives. There are traitors; there are slackers; and there are loyalists. And loyalty is something better than love, for a man may love and yet not be loyal. And if so, he isn't much of a man. But if he is loyal even after love has ceased, he deserves the highest crown of domestic honor that a man can win, though no one may ever place it on his head.

But there is a second relation in the family where the duty of loyalty is often even more forgotten than in the relation of husband and wife. It is the loyalty of the children to the

family. And if there is anything which it seems to me needs to be taught today, it is the loyalty to family on the part of the child. Let a man once feel strongly that bond of loyalty to his own family and, just in proportion to its strength, it is going to hold him true amid all the storms that beat about his soul. It is in the cultivation of that ideal and spirit of family loyalty that, I think, the remedy must be sought for the weakening of the old family influence. Send a boy out with that and it will be as a girdle about his moral loins.

III. The loyalty to the Church.

And there is a third of the great loyalties concerning which I must say my third and final word, and that is loyalty to the Church. What a claim she has on the devotion of men! There is scarcely a claim your country has on you which the Church does not have as much, while she has even some your country does not have. I turn for example to that first verse of our national anthem and read:

"My country, 'tis of thee,
Sweet land of liberty."

Is it for this, then, I love my land, because it is the land of liberty? Well, the Church, too, has come out of that battle for freedom and has won it, won it before even our land won it. The Church has been the pioneer in that battle.

Or shall I go on to the next stanza and read:

"Land where my fathers died,
Land of the pilgrim's pride."

But how much more that is true of the Church even than of the land! Yes, this land of ours has been consecrated by the life and death of heroes. It is through these we have received this goodly heritage. But what of the Church and her long line of martyrs who have bought these privileges we now enjoy of an open Bible and a conscience free to worship God as we chose? What of the noble lives, some of which we have known, which have consecrated her history? Is not her history, too, sacred to us by the blood and death of our fathers and the pride of the Pilgrims and of all other good men?

We love our land for the ideals for which she stands, ideals say of democracy and of equality, etc. But does the Church stand for any less noble ideals? She stands for all those ideals the country stands for, democracy and equality and justice; but, besides all that, she stands for others besides, more emphatically than the country does, for righteousness and character, for reverence and faith in God, for comfort of soul and hope of the life to come.

If it is then because of her stand for ideals that you love and are loyal to your land, you have only a stronger incentive to be loyal to your Church. In fact, I suppose it would be quite well recognized on every hand that the Church is the very highest element in our land, its supreme moral and holiest factor.

But over and above all that, to the man who believes in Jesus at all, it comes authorized by all he did and said. He started it. He gave authority for the statement that it was his bride. It talks most about him in the world, sends the knowledge of him to men and women in other lands who have never heard of him; keeps the knowledge of him alive in the lands which already have heard of him, seeks to bring souls into harmony with his purposes. And no man that I know of, who is not loyal to the Church, shows himself to have very much claim to the highest loyalty to God.

There are, as I have intimated, three kinds of men in every institution where loyalty is demanded and plays a part. These three kinds of men are traitors, slackers, and true men. Now there are some men who are disloyal in all the great loyalties of life. But there are also some men who because they are loyal or think they are loyal to one or two of these great loyalties have no further interest in and take no pride in being loyal to a third.

But the highest type of man is loyal in all the relations of life where loyalty can honestly be demanded of him. And his loyalty in the one relation does not lessen it in another. It only enhances it. If you could take a questionnaire of the men who are loyal to their Church, you would find the number of faithful churchmen who are loyal to their families, and loyal to their country out of all proportion to those who are out of the Church.

Let any man beware how in any relationship of life he lessens his loyalty. For a man's character is determined by how true he is in all the relationships of life, not merely by one or two of them.

And such a man is both a joy and a power, a joy and a power both to himself and to others. For the world is saved by the great loyalties of life, loyalty to men and loyalty to God. It covers the whole round of our human lives.

But such a man is also a joy and a power to himself. He rejoices as a strong man to run a race. For he has girded himself with loyalty. And in the power of that magic girdle, given him by God himself, he may expect to last to win the crown.

COME: TARRY: GO. REV. EDGAR DEWITT JONES, D. D.

Texts: "Come unto me, all ye that labor." Matt. 11:28. "Tarry ye in the city, until ye be clothed with power from on high." Luke 24:49. "Go ye into all the world, and preach the gospel." Mark 16:15.

These familiar passages of Scripture contain what I believe to be the three great verbs of the Gospel.

The study of the parts of speech is of itself fascinating. Verbs are the very life-blood of

language, since they describe action either being or stated. According to one spiritual teacher, the three great verbs of life are "to know," "to do," and "to be." That is well summarized, and it is profitable to remember that Jesus taught that, in order to know the doctrine of God, we have but to do his will, and in doing his will we come to be like him, our Lord and Saviour.

There are three great verbs of the Christian life.

I. The first of these is "Come." Six hundred and forty-two times the word "come" occurs in the Holy Scriptures. But the use of the word which interests us especially is Christ's "come," and the most precious of all the verses in which Jesus' "come" is found is that recorded by Matthew: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "Come"—this was Jesus' word to his disciples, calling them away from their former activities to him and a new life; "come"—this was his word to John and James, to Peter and Andrew, calling them away from their boats and nets to become fishers of men; "come"—this was his word to Matthew Levi sitting at the seat of customs; "come"—this was his word to Zaccheus the publican, to the rich young ruler, to every one of the Twelve disciples, to the Seventy; and on the great day of Pentecost and ever since his word to all humanity is, "Come unto me."

Come. This is the initial act, the first approach to a life companionship with the Saviour. The process of this coming is usually spoken of as "conversion;" sometimes, and inaccurately, as "joining the church." The process of this coming, as recorded in the book of Acts, indicated in the Gospels, and alluded to in the Epistles, is by way of faith and penitence, and by confession in word of mouth, and by baptism. This experience of coming to Christ is epochal in the lives of men and women, and few there are who can ever forget the day and hour that they responded to the Gospel invitation. The manner of the coming may differ, but the experience is one and the same. Some there are who came in the simplicity and quiet of a rural church, some amid the enthusiasm and deeply stirred emotions of a great revival. Some came as little children, unacquainted with sin; some from the depths of despair, having paid the sure wages of sin. And some came in the full splendor of young manhood and young womanhood, and others—but not many—in the twilight years and bent with the burden of old age.

In a church at Copenhagen stands the famous statue by Thorwaldsen, picturing in marble the world's Saviour in the very act of extending the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." A great scholar came from afar to see this statue and surveyed it critically. What he saw did not seem to satisfy him. A little child, noticing his disappointed face, made bold to address him. "You must go close to it, sir, You must kneel down and look up into the face." The stranger followed the advice of the child, and kneeling there was rewarded by a view of the sculptured face of the Christ so melting in tenderness that it greatly touched his heart. Ah, how impossible it is to come to Christ with pride and the spirit of haughtiness!

"Come"—this is the first great verb of the Gospel. The invitation is from the Saviour himself, and it is extended to all who have not yet made him the Christ of their souls.

II. The second great verb of the Christian life is "Tarry." Having called his disciples to him, Jesus' next word to them was to abide with him, to tarry, to remain, for a season at his side. First, they were called to him; secondly, they were bidden to tarry with him. And the three years they tarried in the company of Jesus he prepared them for their work. They were in training, so to speak. They were going to school to the Master of them all. The tarrying process is that of learning. "Come unto me," said Jesus, "all ye that labor and are heavy laden, and I will give you rest." "Take my yoke and learn of me." The disciples tarried with Christ that they might learn of him. One must of necessity be a learner before he can become a teacher. Before one can give out anything he has to be filled. Communion precedes communication. When the Twelve were called to Jesus that they might learn of him, they were not remarkably promising teachers; they were empty, but Christ filled them; they were ignorant, but he taught them; they were weak, he made them strong; they were wavering, he made them stable. It is not enough to come in the great, initial act of allegiance to Christ; but having come, one must needs tarry and learn of him.

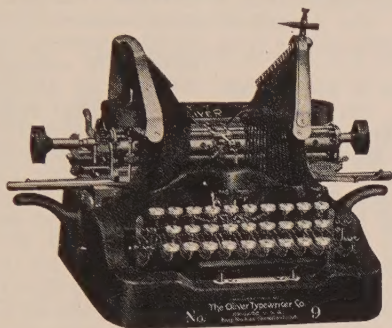
To read the Scriptures and to pray in private is to tarry with him. To reflect upon the goodness of God, to meditate upon the teachings of Christ, to keep the silent hour and commune with the Father in the fellowship of prayer—this is tarrying with the Lord. After Jesus' baptism in the river Jordan, in which he received the approval of the Father, he withdrew for forty days of meditation in the wilderness. After Saul's conversion on the Damascus way, a period elapsed when he disappeared from public life. He seems to have spent three years in Arabia meditating, reflecting, tarrying with his Lord. The potency of private devotions, even for brief periods, is exceeding great.

Faithful attendance at church service is a process of tarrying full of possibilities. The hymns of faith, the public prayer, the reading of the Holy Scriptures, the communion of the Lord's Supper, these are all designed to conduct the worshipper to the very heart of God. To enter into such a service with mind and heart in accord is to tarry with the Lord. On the birthday of the church, that memorable Pentecost in Jerusalem, three thousand came to Christ as Lord and Saviour, and then, having come, they tarried. The forty-second verse of the second chapter of Acts reads, "They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." "They continued," that is, they tarried, they were learning and while they were learning they were in course of training for active Christian ministrations. The church, "the called together," closely resembles a school. The teaching function blends with the devotional in the ideal service of the house of God. Through tarrying with the Lord comes power; power with God and man. Some there are who, having come to Christ in the initial act of baptism, go no further; they do not care to tarry, they do not regard it as necessary; or if they tarry, it is but for a

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brief season, and then they disappear from the services in the house of God.

Every age has had great need to tarry with the Lord, particularly our own age. We are not given to reflection, and we like much the clamor and confusion of the crowd. We may not exactly despise the cloister, but we certainly depreciate it.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." That is the first invitation of Jesus. The second is, "Tarry ye until ye be clothed with power from on high."

III. "Go." To come to Jesus is not enough. To tarry with him is not all. Having called his disciples to him, they companied with him for a season; then Jesus sent them out. The Twelve were disciples or learners before they were apostles or missionaries. They were called to him that they might be trained of him in order to be sent out by him. He sent out the Twelve to teach the Kingdom of God and to heal the sick. They went out two and two, teaching what they had learned of him, blessing and doing good to all who would receive them. Jesus sent out the Seventy; he sent them out, two and two before his face, into every city and place whither he himself was about to come. The calling of his disciples and their tarrying with him was but preparatory for actual service in his name. The parting command of Jesus to his disciples and to all who become his disciples is, "Go, make disciples of all nations, preach the Gospel to every creature."

It is an historic fact that the early church was slow to heed this command, "Go." The mother church in Jerusalem was perfectly content to tarry, and to tarry all the while. Its members had heeded the first great command, "Come." They had obeyed the second, "Tarry." But not the third, "Go." That large body which composed the mother church were enraptured with worship and praise and fellowship one with another. For the larger part they were kind and benevolent, but they were not missionaries. They were singularly unmindful of the great world beyond Jerusalem into which they were commanded to go. So it came about that persecution of the Jerusalem church arose, and its members were scattered to the four winds. That persecution was a blessing in disguise, for the members of the Jerusalem church were scattered and went everywhere preaching the Word.

Many of our modern churches resemble the mother church in that we are loath to heed the command to "Go." It is easy to make ourselves believe that church attendance is an end in itself. It is pleasant to think of church service as expressly given to contribute to our comfort and entertainment. Beautiful singing, eloquent preaching, impressive rituals, and spacious edifices have their uses; but when these are conceived as a goal in themselves, church attendance may become the quintessence of selfishness. Christians are called together in the church service in order that they make disciples of the community, the state, the nation, the world.

A church service that results only in pleasing the attendants, making them feel comfort-

able and satisfied, is a tragic failure and a travesty on the purpose of the church in the mind of its Founder. If one can sit week after week, and listen to high ideals that he has not yet attained to, and which he never attempts to reach, then his sin of inactivity is greater than if he did not hear or listen at all to such admonitions.

In his profitable little volume entitled, "Prayer Changes Things," Mr. S. D. Gordon imagines a conversation between Christ and the angel Gabriel, soon after the Ascension. Gabriel is asking Jesus what plans he had made to let all the world know how he lived and died and rose again. And the Master is supposed to reply: "I asked Peter and James and John, and some more of them down there, just to go and make it the business of their lives to tell the others. And the others are to tell others, and the others yet others, and still others beyond, till the last man in the farthest reach has heard the story, and has been caught, thrilled and thrallled by the power of it." But Gabriel looks as if he could see difficulty in the Master's plan, and he says, "Yes, Master, suppose after a while Peter forgets. Suppose John loses his enthusiasm and simply doesn't tell the others. Suppose their successors away down there in the twentieth century get so busy about things, some of them good things—church things maybe—suppose they get so busy that they do not tell the others. What then?" And back came that quiet voice of the Lord Jesus. He says, "Gabriel, I haven't made any other plans. I am counting on them."

"Come!" "Tarry!" "Go!" These are the three great verbs of the Gospel. They are in the imperative mood. They are commands. They are to be obeyed by loyal disciples everywhere. Come to Christ. Tarry to learn of him. Go tell others of the Saviour of the world.

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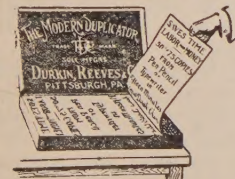
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